SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES. APRIL, 1881. VOL. XIII, NO. 4.

O, Lilies of Easter.

BY MARY A. LATHBURY.

[*Music to this Carol may be found in* THE STUDY *for April.*]

O, LILIES of Easter, open
Your hearts to the risen sun!
The dark of the night is over,
The cold of the winter done.
The birds are awake in the branches,
The children awake in the homes,
For over the hills the morning
Of beautiful Easter comes.

CHORUS.

Wake with the world, O children!
Rise with the sun, and sing!
Over our souls is risen
He who is Christ, our King.

O caroling children, open
Your hearts to the risen Lord,
For over the world is shining
The light of the living Word.
Though crucified, dead, and buried,
He lives in our hearts and homes;
Then carol, O children, carol,
When beautiful Easter comes!

The New Hymn Service.

"HYMN SERVICE, NUMBER TWO," is a rich little collection. It has 130 hymns and songs, old and new. It is for the Sunday-school, but would put new song-life into a prayer-meeting. What a royal praise service might be held for a few Sunday evenings by using this little book! Price, $10 per hundred, 15 cents a copy. Address Phillips & Hunt, 805 Broadway, New York, or Walden & Stowe, Cincinnati or Chicago.

The Bible Itself.

TEACHER: Always take your Bible to the school, and use it in the class. Urge your pupils to do the same. Keep this before your mind continually, and try to make the plan successful.

A Great Sorrow.

OUR beloved co-worker, the REV. JESSE LYMAN HURLBUT, and his wife, have been called to pass through deep waters. Their oldest boy, PIERRE MONTCLAIR, just entering his fourteenth year, was taken ill with *peritonitis* on Sunday night, the 23d of January, and died Wednesday morning, the 26th. Mr. HURLBUT, not dreaming that his boy was in peril, attended his regular Brooklyn Normal Class on Tuesday evening, returning home at midnight. At ten o'clock next morning the child was dead.

PIERRE was a remarkable boy. He had a fine intellect, was a close student, and was beloved by playmates and teachers. At home he was thoughtful and useful, "helping mother" in many a little service, entertaining his younger brothers and sister for "mother's sake," and seemed wise and mature beyond his years.

Two weeks before his death he was to have been received into the Church on probation, with several others, but something led to the postponement of that service by the pastor on the day appointed. He attended the pastor's class on the Thursday before his death, and there spoke for the first time in a class-meeting. His testimony was simple, sincere, and beautiful.

PIERRE was informed in the morning that he must die. He expressed a wish to live, but said he "was not afraid to die;" gave good-bye counsel to his little brother Charlie, comforted his weeping mother, and quietly fell "asleep in Jesus."

The wide circle of Bible students who use the

"Berean Notes" in the JOURNAL, the questions of the *Leaf*, and the compilations of the *Commentary*, will remember with sympathy the beloved brother who has labored so much on these helps, and will pray that he and his afflicted wife may be comforted of God in this time of sore distress.

The L. R. U.

THESE letters represent the new Society for the promotion of reading among our young Methodist Episcopal people. It is a children's and young folks' Methodist C. L. S. C., ("Chautauqua Literary and Scientific Circle.") It has, however, nothing to do with this "Circle," nor with "Chautauqua." The plan given below from the "Circular" just issued will commend itself to every pastor, parent, and superintendent:--

These letters represent the title of our new "Circle" for boys and girls, and for the "after-boys" and the "after-girls"—(those who are not quite men and women, but who are little beyond mere boyhood and girlhood.) The Circle is called L. R. U., that is, "The Lyceum Reading Union." It is for the little folks a branch of the "Church Lyceum," and is also a sort of juvenile C. L. S. C.—the "Chautauqua Literary and Scientific Circle."

The "required" reading of the L. R. U. will be published in the *Sunday-School Advocate*, in the *Sunday-School Classmate*, and in the *Lyceum Library*. It will be a rich, simple, attractive, instructive Course, and youngsters eight years of age may begin it. The Course will be progressive, and boys and girls from twelve to sixteen will have selections for them. There are five certificates to be won. The course of reading is to be selected by a committee of competent and well-known ladies and gentlemen. See the *April* "*Advocates*" and "*Classmates*" for directions. The reading begins in May. Who will join the L. R. U.? Consult your parents and pastors, and begin.

The Broken Seal.

THIS is the title of our new Easter Service. It contains a series of readings by "Voices," "Pastor," "Superintendent," and "School." The "symbol-movements" are suggestive and beautiful. Address Phillips & Hunt, 805 Broadway, New York, or Walden & Stowe, Cincinnati. Price of the Service, ten cents each, or $7 50 per hundred copies.

Block Book Library.

IN the absence of Dr. Vincent, his associate takes the liberty of calling attention to a new invention, which the editor would not feel at liberty to notice for himself. In a box ten inches long, seven and a half wide, and two deep, there are sixty-six blocks in the shape of books, thus suggesting the name of BLOCK BOOK LIBRARY. Each block is two inches long and an inch and a half wide, while the thickness varies. These little blocks represent the sixty-six books of the Bible. Each one has on its back the title of the book it represents, and on the sides are printed various items of interest in connection with the book. By this simple arrangement a child can easily learn the number of books in the Bible, their names, the names of their authors, the number of chapters in each, and the chief object of the book. This unique "Library" cannot fail to be instructive to some of the older folk, as well as to the children. It is the work of Dr. Vincent and of his son George, and can be obtained of Phillips & Hunt, New York, or Walden & Stowe, Cincinnati.

J. M. F.

That Mummy.

MR. STOCK makes good answer to "29 Halsey-street, Brooklyn," the residence of the critic, who must have but recently died, and has certainly not been embalmed. Here is his note to the EDITOR:

Dear Sir: In my Note on the Last Days of Joseph in your December number, I referred by way of illustration to the mummies of Egypt, and said, "I do not know whether any of the American cities can boast of an Egyptian mummy." I have just received a post-card from your side of the Atlantic, to the following effect:

"'I do not know whether any of the American cities can boast of an Egyptian mummy.' Yes, we have the real and the manufactured article. Egotism is the one thing on which England holds a monopoly. 29 Halsey-street, Brooklyn, N. Y., Dec. 13."

Of course such a communication is not worth replying to direct; but it may be well to explain to your readers generally that expressions in my Notes such as the one complained of arise from my anxiety not to use illustrations unsuitable for American teachers if I can help it, and my uncertainty in some cases whether they are suitable or not. Allow me to add that, if ever I do have the privilege of visiting America, I shall be delighted, as an Englishman, to find there every thing that we have in England, except egotism! Yours truly,

EUGENE STOCK.

Occupy His Thoughts.

THAT boy in your class, twisting, wriggling, nudging the next boy and pulling his hair, or pinching his arm, yawning, grinning, bothered to know what to do with his legs under the seat, looking round at the clock, pinning a piece of paper to a neighbor's coat-tail, the head-center of all the mischief in the class—needs to be occupied. Do not give the devil standing-room in that restless brain. Direct your conversation especially that way. Give that scholar a job of questions that need answering. Tell him a long story, but keep him busy, never suffering him to go into business on his own account. Try this plan next Sunday. Give him a dose of occupation.

R.

At Home.

. . . We shall hereafter omit the "Senior Grade Questions" from the JOURNAL.

. . . Remind teachers of their absent scholars, and see that the lost sheep are followed, and led back to the fold.

. . . The "American Bible College for Young Women," in Binghamton, N. Y., deserves the attention of studious and enterprising Christians.

. . . We have not forgotten that "normal class of four or five members" organized last summer at North Platte, Nebraska. Let us hear from it again.

. . . Every body ought to read "Peeps at our Sunday-Schools," by the Rev. Alfred Taylor, editor of *The Sunday Magazine*. The "Peeps" are published by Phillips & Hunt and Walden & Stowe.

. . . *Haus und Herd* is a German family magazine, published by Walden & Stowe, Cincinnati, and edited by Dr. Henry Liebhart. It is full of good things for people who can read German.

. . . "*The Methodist Office-Bearer*," published monthly in Detroit, Mich., at 60 cents a year, by Rev. J. H. Potts, is an excellent thing, well conceived, well executed, needed, and deserves success.

. . . A normal class has been organized in Wattsburgh, Pa., Rev. L. L. Radcliff, conductor; Mrs. L. L. Radcliff, teacher. Local Committee of Instruction: Rev. Isaiah Golding, (M. E.,) George Sammons, Mrs. Martha Ladd, and L. L. Radcliff.

. . . "The Gospel among the Boys and Girls," is the title of a little book of twelve beautiful little *sermonettes* for little folks, by Rev. Hiles Pardoe, Sunbury, Pa. They are short, simple, full of illustrations, practical, and are "dedicated to the children at Chautauqua."

. . . Rev. A. E. Dunning has become Secretary of the Congregational Board of Publication. In his "salutatory" he says concerning Congregational denominational work: "We are not sectarian; but we are a denomination, and the principles we represent are demanded for the prosperity of the Kingdom of God. The Jewish nation was but one; yet it took twelve tribes to make the one nation; and the half-tribe of Ephraim, by its superior energy, gave its name to all Israel. I do not urge that we should love the spiritual Israel less, but that we should be ambitious for our tribe to make all Israel better. It may not be best that it should give its name to the whole, but it should give that in itself which is worthiest to bless the whole dear Church of Christ."

. . . Our house (Phillips & Hunt, and Walden & Stowe) publish a little "Sunday Text-Book," designed to encourage children to attend public service. Dr. Kittredge, of Geneseo, N. Y., issued a little "Sermon Text-Book" to his pupils with the following notice:—

Dear Young Friend: Very much your pastor wishes to see you at the church service every Sabbath morning during the year 1881. He will try to have always something in the sermon especially for the boys and girls of his charge. This sermon text-book is for each one between nine and fourteen years of age. Be at church punctually, listen attentively, take note of the text on a slip of paper, and, at home, write it out carefully with ink, and sign it. The next Sabbath, your Sabbath-school teacher will sign it. The last Sabbath in the year, if all is correct, the superintendent will sign it. Your pastor will then receive the book. To each one, whose record is complete for *fifty* Sabbaths of the year, he will present a copy of the revised New Testament. It will be a memorial to you of the great event of our Bible revision, and to him of the fidelity of his own young people. With love, and best wishes for a bright New Year. Your pastor.

Opening and Closing Services for the Second Quarter of 1881.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. [Matt. 5. 3–11.]

SUPT. Blessed are the poor in spirit:

SCHOOL. For theirs is the kingdom of heaven.

SUPT. Blessed are they that mourn:

SCHOOL. For they shall be comforted.

SUPT. Blessed are they which do hunger and thirst after righteousness:

SCHOOL. For they shall be filled.

SUPT. Blessed are the merciful:

SCHOOL. For they shall obtain mercy.

SUPT. Blessed are the pure in heart:

SCHOOL. For they shall see God.

SUPT. Blessed are the peace-makers:

SCHOOL. For they shall be called the children of God.

SUPT. Blessed are they which are persecuted for righteousness' sake:

SCHOOL. For theirs is the kingdom of heaven.

ALL. Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.

III. SINGING.

IV. THE APOSTLES' CREED, or TEN COMMANDMENTS.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. READING SCRIPTURE LESSON.

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF TITLE, TOPIC, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service, and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. THE APOSTLES' CREED. (All standing.)

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

III. RESPONSIVE SENTENCES.

SUPT. The LORD watch between me and thee when we are absent one from another.

SCHOOL. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength and my Redeemer.

IV. DISMISSION.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE GOSPEL OF LUKE.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 28.] LESSON I. FOLLOWING JESUS; or, Fit for the Kingdom. [April 3.

GENERAL STATEMENT.

The aim of the Gospel writers is not to relate the events of Christ's life in the order of their occurrence, but rather to present his character in all its phases. Hence we find in the latter part of this chapter a number of incidents, probably selected from different periods of Christ's ministry, and grouped together to represent him in various relations with men. In the verses just previous to our lesson, (vers. 46–50,) we see how he dealt with the ambitions, strifes, and sectarian narrowness of his own disciples. Then, to illustrate the breadth of the Saviour's charity, his tenderness toward his enemies, and the high ideal set before his followers, we are led at a step past the events of a year, to the closing period of his ministry, as he leaves Galilee for the consummation at Jerusalem. As his path leads him through the country of the alien Samaritans, he sends his disciples to one of their villages to prepare for his coming. Its gates are closed in his face, but he withholds the lightnings of heaven from its inhospitable inhabitants, and rebukes the revengeful spirit of his followers, and goes meekly on his way, able to destroy, yet seeking to save. Next we see the Master in his dealings with three persons who aspired to a place in his kingdom, it may be at this time, or, perhaps, a year before, at the shore of the Galilean Sea. The first, who offers himself as a disciple, may have been ambitious of honor, or actuated by impulse without deep conviction, is sent to deeper heart-searchings by learning of his Saviour's lowly condition. The second, who would let obedience wait on the claims of relationship, is bidden leave the most solemn duties for the Lord's work. The third, who is enthralled by the attachments of his home, is warned that God's cause requires all his powers, and rejects the service of a divided heart.

Luke 9. 51-62.

[*Memory verses* 57, 58.]

51 And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Je-ru'sa-lem,

John 18. 11: The cup that my Father hath given me, shall I not drink it?

52 And sent messengers before his face: and they went and entered into a village of the Sa-mar'i-tans, to make ready for him.

John 4. 9: The Jews have no dealings with the Samaritans.

53 And they did not receive him, because his face was as though he would go to Je-ru'sa-lem.

John 4. 20: Our fathers worshiped in this mountain; and ye say that in Jerusalem is the place where men ought to worship.

54 And when his disciples James and John saw *this*, **they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as E-li'as did?**

2 Kings 1. 10: And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

James 1. 20: The wrath of man worketh not the righteousness of God. James 3. 17: The wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits.

56 For the Son of man is not come to destroy men's lives, but to save *them*. **And they went to another village.**

John 3. 17: God sent not his Son into the world to condemn the world; but that the world through him might be saved.

57 And it came to pass, that as they went in the way, a certain *man* **said unto him, Lord, I will follow thee whithersoever thou goest.**

Explanatory and Practical.

Verse 51. The time was come. The ministry of Christ in Galilee was ended, and he was about to leave that province forever, in the autumn before his crucifixion. (1) *In every true life there is a time for every work, both of doing and suffering.* **Received up.** By his ascension, to which the scenes of Gethsemane and of Calvary were but steps through the gloom to the glory beyond. (2) *Like our Master, let us look above the woes to the crown.* **Steadfastly set his face.** The words indicate a conflict with opposing influences, which may have been either the objections of his friends or the shrinking of his human soul from the sufferings which awaited him. **To go to Jerusalem.** He went, with his destiny fully before his face, knowing all the despite and agony which awaited him. (3) *Let the follower, as well as the leader, seek the place of duty rather than of desire.*

52. Messengers. Not to announce him as the Messiah, but simply to find accommodation for himself and his disciples. **A village of the Samaritans.** The direct route to Jerusalem lay through Samaria, though the Jews from the northern province often turned aside, and followed the Jordan valley, or even crossed over into Perea, rather than meet the people whom they despised as of impure blood, corrupt doctrine, and unlawful practices. **The Samaritans.** Sprung from the mixed races inhabiting that country after the captivity of the Ten Tribes. 2 Kings 17. They recognized the authority of the Pentateuch only, discarding the rest of the Old Testament, and established a rival temple on Mount Gerizim, in which they worshiped God with semi-heathen rites. A small remnant of them are still in existence near their ancient city, and annually celebrate the Passover among the ruins of their ancient temple.

53, 54. Did not receive him. Refused to give him entertainment, or even to admit him within their gates: yet deep as was the insult of these strangers, what was it to the wrongs which he received from his own people? (4) *How many ignorantly close their heart's doors against the King who would bring them a blessing!* **Would go to Jerusalem.** They had, perhaps, expected that this Prophet, whose fame had preceded his coming, would recognize the claims of their religion and their temple, and were offended as they saw him pass by Gerizim to go to Moriah. **James and John.** The two brothers, sons of Zebedee, who for their fiery zeal had received the name "Boanerges," or "sons of thunder." One of them was destined to be first among the twelve to receive the palm of martyrdom, the other to remain longest in the Church on earth. **Saw this.** Indicating that they were not the messengers referred to previously. **Wilt thou then.** Fresh from the Mount of Transfiguration, and eagerly expecting their Lord to assume his kingdom, they were indignant at his rejection, especially by a people who, more than others, should feel that his coming was an honor. **Fire from heaven.** They would conquer the world by miracles of severity and wrath, and not win the world by the slower, yet surer, weapons of love. **As Elias did.** See 2 Kings 1. 10–12. Perhaps being at the time in Samaria, near the scenes of Elijah's life, and having so recently beheld the prophet himself at the transfiguration of their Master, they were especially reminded of his conduct; but (as M. Henry observes) "though the place was the same, the times were altered." (5) *The example of even the greatest of men may not be sufficient warrant for our conduct unless it be sanctioned by the precepts of Scripture.*

55, 56. He . . . rebuked them. Because their words were actuated by the spirit of revenge, rather than of righteousness. **What manner of spirit.** Not that they knew not their *own* spirit, but the spirit of the Gospel to which they belonged. (6) *The motive principle of the Old dispensation was fear, that of the New is love.* **Son of man.** A title given to Christ by himself alone, and expressive of his complete and universal humanity. **Not come to destroy.** The purpose of Christ's coming was not to punish the wicked, but to provide a plan whereby they might be saved. (7) *Let us ever remember that all the divine dealings with us are the fruits of God's love toward us.* **Another village.** Showing in his own example the patience and forbearance which he had enjoined upon his disciples. Matt. 10. 23.

Matt. 20. 22: Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?

58 **And Je'sus said unto him, Foxes have holes, and birds of the air** *have* **nests; but the Son of man hath not where to lay** *his* **head.**

2 Cor. 8. 9: Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

59 **And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.**

60 **Je'sus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.**

61 **And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.**

Gal. 1. 15, 16: When it pleased God....to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood.

62 **And Je'sus said unto him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God.**

Heb. 10. 38: If any man draw back, my soul shall have no pleasure in him. Matt. 13. 20, 21; He that received seed in stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

57, 58. As they went in the way. This may have been at this time, while Christ was sending out messengers to announce his coming. An event precisely similar seems to have taken place a year before, at the close of a day's teaching by the Sea of Galilee. Matt. 8. 19. We have no means of knowing whether Matthew or Luke gives the correct order of events, for none of the evangelists relate history in chronological sequence. **In the way.** Either in the way to Jerusalem, or on the way to Peter's boat, intending to sail across the sea, as seems likely from Matthew's record. **I will follow thee.** He was a scribe, and perhaps ambitious of some high place in the new kingdom, or, it may be, impelled by a transient enthusiasm instead of a deep conviction of duty. (8) *Christ looks below the lips to the heart of every one who professes to serve him.* **Jesus said.** He did not reject the proffer of discipleship, but would have the aspirant count the cost, and seek no earthly honors in his service. **Not where to lay his head.** So far from having palaces and offices to bestow, he was himself homeless and dependent upon the bounty of his friends. (9) *Christ has in this world no home except in the hearts of his children.*

59, 60. Follow me. The summons by which Jesus called some men, specially adapted to his work, to leave their homes and employ all their time in the affairs of his kingdom, in attendance upon himself, and in preaching his Gospel; a special call to few, not his general requirement of all. **Bury my father.** A request which seems reasonable, but 1.) The services of burial and mourning would require more than a month. 2.) Christ's call required haste, as his ministry was almost ended. 3.) He may have seen that the answer was only a pretext for delay. **Dead bury their dead.** "Let those who are dead to the higher calls, though living in a worldly sense, attend to these necessary duties of society." The soldier in battle may not leave his post even to bury his fallen comrade.

61. I will follow thee. Doubtless in response to Christ's command: though the promise is for the future, not the present. (10) *Christ accepts no pledge for a time which is not, and may never be, our own.* **Bid them farewell.** The mission to which Christ was sending men was not in far distant lands, nor for a lifetime's work, but to proclaim his coming in the neighboring villages, none of which were farther than a three days' journey, and was to last a few weeks or months only. So there was no need for a formal farewell, as if forever. Besides, there was danger lest those who went home might be induced to stay there, and not undertake the duties assigned to them.

62. Put his hand to the plow. He who holds the plow must look to his furrow before him, or his work will be poorly wrought. (11) *God's work requires all the heart and thought of those who undertake it.* **Looking back.** As Lot's wife's look toward forsaken Sodom showed a divided heart, so looking back to the world shows a heart drawn toward the world. **Fit for the kingdom.** Rather, "well adapted," or "the right sort of a workman."—*Alford.* (12) *The irresolute man is not the one to trust with the care of souls.*

HOME READINGS.

M. Following Jesus. Luke 9. 51–62.
Tu. The first followers. John 1. 35–51.
W. The followers called. Mark 1. 14–21.
Th. Forsaking all. Luke 5. 1–11.
F. The demands of discipleship. Luke 14. 25–35.
S. The duties of discipleship. Matt. 10. 5–22.
S. The rewards of discipleship. Matt. 19. 16–30.

GOLDEN TEXT.

And Jesus said unto him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God. Luke 9. 62.

LESSON HYMN. L. M.

Hymnal, No. 601.

"Take up thy cross," the Saviour said,
"If thou wouldst my disciple be;
Deny thyself, the world forsake,
And humbly follow after me."

Take up thy cross, then, in his strength,
And calmly every danger brave;
'Twill guide thee to a better home,
And lead to victory o'er the grave.

11 Take up thy cross, and follow Christ;
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown.

TIME.—The two incidents of this lesson, according to Dr. Strong, belong to different periods in Christ's life. The event related in v. 51–56 took place A. D. 28, about six months before Christ's death, when he was leaving Galilee on his last journey toward Jerusalem. The conversation of v. 57–62 occurred nearly a year before, at the close of a day spent in teaching, when Jesus was about to cross the Sea of Galilee.

CONNECTING LINKS.—With v. 57–62, as v. 51–56 belong to a later period. 1. Christ's second tour of Galilee. Luke 8. 1–3. 2. The healing of a demoniac at Capernaum, and its results. Matt. 12. 22–50. 3. The discourse by the sea. Mark 4. 1–34.

PLACES.—V. 51–56, a village on the border of Samaria and Galilee. V. 57–62, at the shore of the Sea of Galilee, near Capernaum.

PARALLEL PASSAGES.—With v. 51–56; Matt. 19. 1, with v. 57–62; Matt. 8. 18–27.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Leader, v. 51–56.

At what time in Christ's ministry did this event take place?
What is here said of his purpose?
Did he know what fate he would meet in Jerusalem? Luke 18. 31–33.
Why, then, was he so determined to go thither? Heb. 2. 9, 10.
What was the direction of his journey?
Through what province was it necessary to go? John 4. 3, 4.
Who were the Samaritans?
For what purpose did he send messengers?
How should he be received by those to whom he comes? Psa. 24. 7.
How was he treated by the Samaritans?
Why were they unwilling to receive him?
How did the disciples feel at such treatment?
What did they desire to do?
When had such a miracle been wrought? 2 Kings 1. 10.
What did Jesus say to them?
What is said in 1 Tim. 1. 15?

2. The Followers, v. 57–62.
What did one man say to Jesus?
Why was this a good resolution?
What did Jesus say to him?
What did this show concerning Christ?
Why was he so poor? 2 Cor. 8. 9.
What did he command another man?
Why was not this man willing to follow Jesus at once?
What did Jesus say to him?
Who are "the dead" in the sight of God? Eph. 2. 1.

What did another disciple wish to do?
What was the harm in this?
What did Jesus say to him?
What is said in Heb. 10. 38, 39?

Teachings of the Lesson.

Where do we learn in this lesson—**1. That Christ requires us to love our enemies? 2. That Christ requires us to obey him promptly? 3. That Christ requires us to serve him steadfastly?**

DOCTRINAL SUGGESTION—The humiliation of Christ.

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Leader, v. 51–56.
Who was the leader of the disciples? **Jesus Christ.**
Where was he at this time? **In Galilee.**
Where did he resolve to go? **To Jerusalem.**
For what purpose was he going there? **To die on the cross.**
Why was it needful for him to die? **For the sins of the world.**
Through what country must he pass in going to Jerusalem? **Through Samaria.**
How did the people in one village in Samaria treat Jesus? **They would not let him come into the village.**
Why did they so treat him? **Because they did not know him.**
How did some of the disciples feel at such treatment of Jesus? **They were very angry.**
What did they want to do? **To let fire fall from heaven and burn up the village.**
What did Jesus say to them? **That he had come, not to kill men, but to save them.**

2. The Followers, v. 57–62.
What did one man offer to do? **To follow Jesus anywhere.**
What did Jesus tell him? **That he had no home.**
What did Jesus say to another man? **"Follow me."**
What did he wish this man to do? **To go and preach to men.**
What did the man say in answer? **"Let me first go and bury my father."**
What did this show? **That he was not willing to follow Jesus at once.**
What did Jesus say to him? **"Let the dead bury their dead."**
What did this mean? **That other people could do this, while he preached the gospel.**
What did another wish to do before going to preach? **To go home and bid his friends good-bye.**
What did Jesus say to him? **That no one should look back from God's work.**

Words with Little People.

1. Make Christ welcome to your heart.
2. Never wish for evil, even to your worst enemies.
3. When Christ calls, obey at once, without waiting.
4. Never turn back from serving Christ.

THE LESSON CATECHISM.

[For the entire school.]

1. Through what province did Jesus pass on his last journey from Galilee to Jerusalem? **Through Samaria.**

2. How was he treated by the Samaritans at a certain village? **They would not receive him.**

3. How did some of the disciples wish to punish the unkindness of these people? **By calling fire from heaven upon them.**

4. For what purpose did Jesus tell them that he had come? **Not to destroy, but to save.**

5. What offer did a certain man make to Jesus? **To follow him.**

6. What did Jesus tell him that he did not possess? **A place to lay his head.**

7. What did he require of those who became his disciples? **Not to look back.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Spirit of the True Disciple.

I. A SPIRIT OF STEADFASTNESS.
Steadfastly set his face. v. 51.
"Be ye steadfast, unmovable." 1 Cor. 15. 58.

II. A SPIRIT OF TENDERNESS.
Not....to destroy....but to save. v. 56.
"I have given you an example." John 13. 15.

III. A SPIRIT OF LOWLINESS.
Not where to lay his head. v. 58.
"Was rich....for your sakes he became poor." 2 Cor. 8. 9.

IV. A SPIRIT OF PROMPTNESS.
Go thou and preach the kingdom. v. 60.
"Straightway he preached Christ." Acts 9. 20.

V. A SPIRIT OF THOROUGHNESS.
No man....looking back is fit. v. 62.
"Draw back....no pleasure in him." Heb. 10. 38.

ADDITIONAL PRACTICAL LESSONS.

Thoughts for Gospel Workers.

1. The Gospel worker should seek the place of duty rather than that of pleasure. v. 51.

2. The Gospel worker should expect discouragements and opposition from the people of the world. v. 53.

3. The Gospel worker should never misuse divine endowments in the service of self, or the spirit of revenge. v. 54.

4. The Gospel worker should be careful to follow even the greatest of men only as they follow Christ. v. 56.

5. The Gospel worker should seek for no earthly reward in his labors. v. 57.

6. The Gospel worker should hold every earthly tie less dear than his relationship to Christ. v. 59, 60.

7. The Gospel worker should be decided and complete in his devotion to the cause of Christ. v. 62.

An English Teacher's Notes on the Lessons.

BY EUGENE STOCK, ESQ.

I AM setting out, let us suppose, on a long and important journey. Not on a mere temporary visit, intending to return in a few days, but bidding farewell to my home for a long time, perhaps forever; going forth to seek my fortune in a distant land; or going on duty, as a soldier or sailor, or Government agent or missionary. There are three things which, if I have them, will tend much to alleviate the pain of separation, and enable me to start happily. First, a pleasant retrospect of the past; secondly, pleasant anticipations of the future; thirdly, pleasant companions for the journey. In the verses before us, we see Christ leaving, once for all, the country he had lived and labored in for thirty years, and going on a journey of supreme importance. Had he these three desirable things?

But first of all, let me call attention to the journey itself, and its purpose. The fifty-first verse, which opens our passage, opens also a large section of Luke's Gospel, extending through nine chapters, (to 18. 14,) which, except some short pieces, is peculiar to Luke. This section relates the incidents of what we may call the great journey to Jerusalem. The Galilean ministry is over; the time is come for Jesus to be "received up;" he "sets his face to go to Jerusalem." But he will give the nation generally a last chance of receiving the Gospel, and with this object he sends out seventy of his followers, (see next chapter,) to go, two and two, into "every city and village whither he himself would come." That is to say, he is going to visit

at least thirty-five places on the great journey, not in Galilee, but probably in Samaria, (only he is repulsed there and turns aside, ver. 53, and in Judea, (where also he is unable to remain, John 10. 39, 40; 11. 7, 8,) and in Berea beyond Jordan, where it is that most of the incidents of this section of Luke took place. Six months after, he entered the capital in triumph. Then comes the end.

Most commentators utterly spoil this great journey by the fatal error of making Luke 9. 51 correspond with the Feast of Tabernacles in John 7. 10. I do not often trouble my readers with chronological questions, and still less with criticism on the commentators; but in this case I do believe that the whole story of the last six months is missed if a "secret" journey like that of John 7 is confounded with a public one like that which is indicated in Luke 10. 1, and solemnly introduced by the opening words of our passage, "When the time came that he should be received up, he steadfastly set his face to go to Jerusalem; and sent messengers before his face," etc.

When, then, I shall be asked, was this great journey? I wish I had space to give all the converging evidence, which is of the most interesting and decisive character. I must be content with simply affirming that it is inserted between the twenty-first and twenty-second verses of John 10, that is, during the two months between the Feast of Tabernacles and the Feast of Dedication. But, it will be objected, surely this great "going up" was not to an inferior feast like the Dedication? Certainly not. It was not "to a feast" at all, but "to Jerusalem." Jesus knew that the next Passover was the appointed time when he should be "received up;" but he did not wait for that to visit the guilty city. "O Jerusalem!" he said, "*how often* would I have gathered thy children," etc. Twice he had to flee from its neighborhood, (John 10. 39, 40; 11. 54;) but at last, resuming the interrupted "progress," (Matt. 20. 17; Luke 18. 31; 19. 28,) followed by great multitudes, (Matt. 20. 29; Luke 18. 35; 19. 3,) he approaches it once more, enters it in lowly pomp, and is "received up."

A true conception of these six months will much help the lesson before us. It was on this great journey that Jesus was starting. Let me again ask, Had he those three desirable things mentioned above?

1. Had he a pleasant retrospect? As he leaves Galilee for the last time, he bids it farewell in words which Luke records in the next chapter, (10. 13–15,) "Woe unto thee, Chorazin; woe unto thee, Bethsaida." "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." Think of the grief of the loving Saviour at having to utter such a farewell as that! He had healed their sick, raised their dead, fed them when hungry, spoken to them as never man spake; and they had rejected him and "repented not." No, the privilege of a pleasant retrospect was not his at that solemn time of leave-taking.

2. Had he a pleasant prospect? We know what was before him at Jerusalem: did he know? Why, he had already told his disciples all about it, see ver. 22, (with the parallel passages.) And does not this fifty-first verse lay touching stress on his foreknowledge? "He steadfastly set his face to go." His tender human spirit and human frame could not but naturally shrink from such humiliation and suffering, but he "set his face" to it like a sick or wounded man to undergo a painful operation. So is he represented in prophecy, "I gave my back to the smiters," etc....."the Lord God will help me, and therefore have I set my face like a flint." Isa. 50. 6, 7. The Apostle Paul was like him in this, see Acts 20. 24, "None of these things move me."

Here we may ask, What sustained him as he moved on steadfastly to suffering and death—a suffering all the keener for being fully known beforehand? Three things: (*a*) That it was the Father's will, see Isa. 53. 10; Rom. 8. 32; and this was enough for him. John 4. 34; 17. 4; 18. 11. (*b*) His love for sinners. John 13. 1; 15. 3. (*c*) The "joy set before him." Yes, he looked beyond the cross and the tomb; he was going to be "received up," which refers to his ascension to the Father's throne, (as the Greek word tells us;) he looked on, not only to the glory he was returning to himself, (John 17. 5; Phil. 2. 9,) but to the glory he would win for multitudes of saved souls, (Isa. 53. 11; John 17. 24; Heb. 2. 10–13;) and so, "for the joy that was set before him, he endured the cross, despising the shame." Heb. 12. 2.

3. Had he pleasant companions? Here we come to the practical point of the lesson, indicated by the title, "Following Jesus." We have seen who it is we are to follow, and what he is like. Now we shall see some examples of those who failed to follow him truly.

First, look at the apostles James and John, vers. 52–56. We see them "setting their face," indeed, with stern purpose; but to what end? Not to save men, but to destroy them. It is true they have great provocation. They are exulting in the thought of their Master starting on this great public journey to the royal city, supposing he is going there to set up his throne, (see what these same two asked a little later, Mark 10. 35–37;) and here at the very first village he comes to, he is rejected contemptuously. "Messiah!" reply the Samaritans; "going to Jerusalem to be king, instead of to Gerizim! no, we will have nothing to do with him." Carmel (probably then in sight) would at once remind the "sons of thunder" of Elijah and his exploits: they will be like him! But that is not the spirit of the lowly Saviour going up to suffer and die for sinners.

Secondly, look at the three followers in vers. 57–62. (Whether these verses are in their proper place here, is doubtful; see Matt. 8. 19–22; but I, for one, think Luke's order the most probable. Anyhow the three men may fairly illustrate our subject.)

(*a*) The thoughtless follower, vers. 57, 58. O yes, he will go—"whithersoever"—ready for any thing, (like Peter, Luke 22. 33.) For *any thing?* What does Jesus remind him of? Following him will bring, not riches and honor, but poverty and suffering—is he prepared for that?

(*b*) The sad follower, vers. 59, 60. Ah, he would like to go, but how can he, with all this sorrow upon him, all this mourning to go through? "Suffer me first to bury my father." How differently Jesus treats this one! It is like two horses—the bridle for one, the spur for the other. With the thoughtless man Jesus used the bridle; now he uses the spur—"Go and preach!"—this is not a time for long funeral ceremonies—go and wake dead souls!

(*c*) The half-hearted follower, vers. 61, 62. Jesus sees through him. It is no mere loving farewell the man thinks of, like Elisha, (1 Kings 19. 20;) it is a wavering heart—home ties cared for more than duty. Where must the plowman's eye be, if he is to plow straight? Look back, and you are *not fit* to work in God's field.

Let us all pray that we be not like any of these. "If any man will come after me," says Jesus, "let him deny himself, and take up his cross and follow me."

"Who patient bears his cross below,
He follows in his train!"

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map showing Galilee, Samaria, and Judea, and the line of Christ's travel at this time....The Samaritans, their history, character, and treatment of Christ. ....The spirit of the disciples, and the spirit of the Master....Varieties of character illustrated in this lesson. 1. *Christ's character:* 1.) Self-sacrifice; 2.) Steadfastness; 3.) Meekness; 4.) Lowliness; 5.) Authority. 2. *The Samaritans:* 1.) Enmity; 2.) Prejudice; 3.) Ignorance. 3. *The two disciples:* 1.) Intemperate zeal; 2.) Narrowness; 3.) Revenge. 4. *The three aspirants:* 1.) Rash zeal; 2.) Delay; 3.) Irresolution ...The elements of a true disciple as here exhibited. (See Analytical and Biblical Outline.)....ILLUSTRATIONS. Christ's steadfastness in going to Jerusalem nobler than that of Regulus in returning a prisoner on parole to Carthage, knowing that he must there suffer death....Religious intolerance illustrated by persecutions of other days. In the Tower of London are shown the racks and thumbscrews with which Christians were once tortured by other sincere, but misguided, Christians. On ver. 57 missionaries tell that in heathen lands many seek to profess Christ with expectation of gain or reward.... Ver. 62. William Burns offered himself as missionary, saying, "I will start to-day," and was about to send word home by letter of his departure.

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Vol. I. 162-165, 2319, 2321. Vol. II. 8733, 8768, 8769, 10305. POETICAL: Vol. I. 600, 2501. FREEMAN'S HAND-BOOK: Guiding the plow, 766.

Blackboard.

BY J. B. PHIPPS, ESQ.

This diagram illustrates the subject of the lesson: "Following Jesus; or, Fit for the Kingdom." One cannot make a straight path, and at the same time look backward. Keep the eye fixed on the leader, and the heart full of interest in him. Let the feet follow closely in the way. If you have a blackboard large enough, you can draw a path, or furrow, leading to the name of Jesus. Across it write some of the trials and humiliations of Christ. Ask the question, Will this trial stop me? Am I willing to follow on even if this other trial of my faith is across the way? As we labor in the Gospel field let us plow deep and strong and straight.

Primary and Intermediate.

BY MRS. E. J. KNOWLES.

INTRODUCTORY. Two weeks ago we followed the story of Jesus' life from the day we found him a babe in the temple, to his visit in the house of Simon, where he forgave the woman who was a sinner. Our lesson to-day finds him on his last journey to Jerusalem, going there to die for the sin of the world.

LESSON THOUGHT. Following Jesus, 1.) In the spirit of love for our enemies; 2.) With self-denial; 3.) With decision.

LESSON STORY. When we follow any one we try to walk in his steps. When we follow the example of another, we try to act just as he does. Once I was on the side of a very steep mountain. My guide said, "Follow me; place your feet right where you see my footprints, and I will lead you safely down." I did as he told me, and passed over the dangerous path without harm. Thus, if we follow Jesus, he will lead us through life safely. To what blessed place? Yes, to our heavenly home. Jesus was now on his way to Jerusalem. He was going there to die. For whose sake did he die? He knew he was to suffer a cruel death upon the cross, yet the Word says "he set his face *steadfastly* to go to Jerusalem." He loved us so much that nothing could turn him aside from his purpose to save us. He sent messengers before him to find places on the way where he might talk to the people, and also where he might refresh himself with food and sleep. There was a village in Samaria where the people would not let him stay. Was it not strange any one should refuse to have Jesus in their house? Do you think he would have done them good if he had spent a night with them? I knew a dear old lady in whose house John Wesley used often to stay when she was a child. She thought no harm could possibly come to the house when such a good man was in it. The visit of Jesus would have been a great blessing to these Samaritans, but they would not suffer him to come. Are we like them? Do we say "no" when Jesus asks to come into our hearts? James and John were much displeased at this treatment of the Lord. They asked him to let them call down fire from heaven and burn up the whole village. Jesus said, "No, I did not come into the world to destroy men's lives: I came to save them." How loving is Jesus even to his enemies! [Read Matt. 5. 44.] I knew a little girl who was treated very unkindly by a schoolmate. Her sister reminded her of the words of Jesus. So one day when she went to school she carried this girl a bright ball of worsteds which she had seen her admire. The girl was very much surprised. She did not expect such a return for her naughty conduct. As Jesus went on his way, a man came to him and said, "Lord, I will follow thee whithersoever thou goest." He really thought he would, I suppose. But when Jesus told him, "The foxes have holes, and the birds of the air have nests, but I have not where to lay my head," he

turned away. He was not ready to endure hardships for his sake. Are we willing to give up something we want very much, for Jesus' sake? There was another man to whom Jesus said, "Follow me." He said, "Let me go home first and bury my father." Jesus said, "No, you must not wait to do any thing else; you must follow me *at once*." Another said, "I will follow thee, but let me first go and say farewell to the friends at home." Jesus answered him in the words of the Golden Text. [Class repeat it.] Describe, or sketch upon the board, the ancient plow; a man with his hand upon it, and his body bending over it *with all his strength*, as was necessary in order to make those rude instruments accomplish their work. Show how impossible to direct the plow in its proper path if the man should look backward. Or, draw a straight line upon the board. To follow a straight path one must walk with care and decision. This true story will illustrate decision of Christian character: Mina was a very little girl, but a decided Christian. She went one day to a shop, with her little brother, to buy candy, but returned without any. Her brother was greatly disappointed. Mina said, "I was just going to buy the candy when I thought I smelt rum, and *of course* I would not buy any thing of a man who would *sell rum!*" One day she said, "If I should go to the front door and see old Satan standing there, and he should bend over me and whisper, 'Nina, tell a lie,' do you know what I would say? I would stamp my foot and say, '*No, sir;* get thee behind me, Satan.'"

A. D. 28.] LESSON II. THE GOOD SAMARITAN; or, Love thy Neighbor. [April 10.

General Statement.

The journey begun in the last lesson is now completed, and Jesus is in Jerusalem attending the Feast of Tabernacles. He had come in secrecy, yet was soon recognized and followed by vast throngs, in which were a few friends but many enemies. For a fortnight he remained in and around the city, calmly meeting his foes in the colonnades of the temple, and retiring at evening to the shelter of the home at Bethany. In one of these discussions at the temple, a man learned in both the written and traditional laws of Israel, and possessing a deeper penetration into the truth than most of his order, offered to dispute with Jesus, and asked the old question, how immortality might be won. His aim was not to obtain light, but to entrap the Master into some statement which might expose him to criticism or lead to controversy. Christ referred him back to his own law, and asked what were its teachings. He responded with the summary of love to God and the neighbor, which Jesus himself had declared embodied all the Commandments. "Do this," said Christ, "and thou shalt live." Still intent on discussion, the scribe added another question: "But who *is* my neighbor, that I may love him?" The great Teacher gave no direct answer, but told the story of a wayfarer, robbed by enemies, neglected by passers by of his own race and religion, but succored by an alien stranger, and then bade the questioner follow his example, and count as his neighbor every fellow-man in need.

Luke 10. 25-37.

[*Memory Verses*, 33-37.]

25 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

Luke 11. 54: Lying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

26 He said unto him, What is written in the law? how readest thou?

Rom. 7. 7, 13: I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin....that sin by the commandment might become exceeding sinful.

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

Deut. 10. 12: What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul? Gal. 5. 14: All the law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

Rom. 10. 5: Moses describeth the righteousness which is of the law, That the man that doeth those things shall live by them.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbor?

Rom. 10. 3: They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Explanatory and Practical.

Verses 25, 26. Lawyer. A professed interpreter of the Mosaic law and of the rabbinical comments upon it, which were far more extensive than the law itself. **Stood up.** To indicate a desire for discussion with Jesus. **Tempted him.** Rather, "tested him," to ascertain the measure of his knowledge and wisdom. **Master.** The word means "teacher." **What shall I do?** It was not the question of a convicted sinner, but of a self-conscious theorist, who sought, not for light, but for the opportunity of airing his own learning. **To inherit eternal life.** The question so often pressed upon Christ, as upon every religious teacher. (1) *The deepest hunger of the human soul is for immortality.* **What is written.** Instead of giving detailed precepts, Christ sends him back to the law of which he was a teacher. (2) *God's word contains an answer for every question of the soul.* **How readest thou?** (3) *How we read is of more importance than what we read.* Ten persons may read the same book, yet no two of them may bring out of it the same results.

27. He answering said. He presented the very summary of the law which Christ himself gave on another occasion, showing either that he had already heard it from Christ, or that he had penetrated much deeper than most of his class into the spiritual meaning of the word. **Love the Lord.** Love involves communion, fellowship, and the relation of amity with God. No man who neglects God, or fails to obey his law, can be truly said to love him. **All thy heart.** With sincerity and earnestness, as opposed to a formal or divided affection. **All thy soul.** With the emotional nature, having feeling and warmth. **All thy strength.** With intensity and devotedness, as the one great purpose. **All thy mind.** An intelligent affection, the tribute of reason rather than blind passion. **Thy neighbor.** Not more, not less, but to the same measure with ourselves, in absolute justice of dealings as between man and man, and with true benevolence of heart.

28, 29. Answered right. Christ was ever ready to recognize and commend whatever was worthy, even in an enemy. **This do.** A personal application of the general principle. (4) *Christ's words are always addressed to the individual, and definite in their directions.* **To justify himself.** The burden of the argument had already been thrown from the questioned to the questioner, and the lawyer felt that he must somehow extricate himself from his own dilemma. **Who is my neighbor?** He would start a new discussion on an abstract question, "To whom is the obligation of neighborliness due?" Whether to kinsmen, townsmen, or tribesmen?

30. Jesus answering. Instead of a definition, the lawyer finds pointed at himself another application in the shape of a story. **A certain man.** Who, by the terms of the parable, is supposed to be a Jew. **Went down.** The journey of eighteen miles from Jerusalem to Jericho is a continuous descent, through the wildest ravines, which in all ages have been haunted by robbers. **To Jericho.** In the early days a royal city of the Canaanites, destroyed by Joshua, (Josh. 6. 24;) but afterward rebuilt. (1 Kings 16. 34.) at one time the home of the prophet Elisha; and just before Christ's day adorned by King Herod. **Fell among thieves.** More correctly "highway robbers." Jerome says that in his time the road was called "the bloody way." **Stripped him.** The word "raiment" is not in the original. They probably robbed him of both money and clothing. **Half dead.** Unable to help himself, yet with a chance of life if assisted. (5) *See how far crime will lead men from the paths of right.* (6) *There are robbers who plunder in business and under forms of law, who are guilty as these in God's sight.*

31, 32. By chance. "By a coincidence." Not by accident, but by

30 **And Je'sus answering, said, A certain *man* went down from Je-ru'sa-lem to Jer'i-cho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.**

31 **And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.**

1 John 3. 17: Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

32 **And likewise a Le'vite, when he was at the place, came and looked *on him*, and passed by on the other side.**

Matt. 25. 43, 45: I was a stranger, and ye took me not in: naked, and ye clothed me not. Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

33 **But a certain Sa-mar'i-tan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,**

John 4. 9: The Jews have no dealings with the Samaritans.

34 **And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.**

35 **And on the morrow, when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.**

36 **Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves.**

Matt. 5. 44: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

37 **And he said, He that shewed mercy on him. Then said Je'sus unto him, Go, and do thou likewise.**

divine order the sufferer was met that day. (7) *What men call chance is often a divine plan.* (8) *Seeming chance reveals real character.* **A certain priest.** Many priests had homes in Jericho, from which they went up to the temple for their fortnight of service each year. **He saw him.** So that his passing by was not an oversight through ignorance. (9) *Every man is responsible for whatever of wrong he sees and can remedy.* **Passed by.** Doubtless he could find abundant excuses, in the danger of the way, the impossibility of saving the wounded man's life, the haste of his journey. (10) *Men may shape the excuses, but God marks the neglect.* **On the other side.** In a cheap compassion, he would not look on the suffering which he did not think to cure: just as many hasten out of the way of the needy, and stay home from church when contributions are to be taken. **A Levite.** One from the priestly tribe, though not of the family of Aaron: employed in subordinate duties at the temple, and in religious instruction. **Came and looked.** Pausing to glance at the sufferer, perhaps to drop a sentimental tear, and then passing on his way unwilling to incur legal pollution by touching the bloody form. (11) *True sympathy spends itself not in feelings, but actions.*

33, 34. A certain Samaritan. See Notes, Lesson 1, verse 52. **Compassion.** Not all priests were cold-hearted, and not all Samaritans generous. Indeed, Christ had recently experienced unkind treatment from that very people. The extreme case is employed to make the lesson of the parable more impressive. (12) *There may be true saints in a false Church, and true faith under a defective creed.* **Saw him.** He did not turn his eyes from the sickening scene, but at once set to work to wash away the blood and bind up the wounds. **Oil and wine.** "Wine to search and oil to supple," says an old commentator. Such was the ancient treatment of flesh-wounds. **His own beast.** From which it may be inferred that both the "passers-by" had beasts of burden likewise. He gave up his own comfort and ease, that a stranger might ride. **An inn.** The inn or khan of the East is an open building by the wayside, where the traveler finds shelter only, and must provide and prepare his own food.

35. When he departed. Being himself unable to remain longer, and the sufferer being unfit for removal further. **Two pence.** Not far from thirty cents of our money in value, but in that time the wages of two days, and able to buy as much as two dollars now. **The host.** The janitor of the khan, not a landlord of a hotel in the modern sense. **I will repay thee.** Showing that he was a man of some distinction and credit, as well as of sympathy and generosity.

36, 37. Which ... thinkest thou. Thus Jesus leads the lawyer, not only to answer his own question, but to a consciousness of his own individual duty. (13) *The Gospel aim is not to give specific precepts for cases of conscience, but to establish fundamental, widely-reaching principles, by which men are to direct themselves.* **Was neighbor unto him.** By the parable and its closing question, Jesus turned the lawyer's inquiry from "Who is my neighbor?" to "How shall I be neighborly?" **He that showed mercy.** The lawyer is unwilling to praise one of the despised race, and so answers by a circumlocution, yet answers sufficiently to condemn himself. **Do thou likewise.** The lawyer is bidden not to stay questioning about the theory of religion, but to go out and practice it. The answer to the lawyer's question, then, was simply this, "Whoever needs your help is your neighbor, whatever may be his race or condition." Some expositors spiritualize the parable, and find in it, (or put into it,) these mystical meanings: in the *traveler*, Adam, as the representative of fallen, lost humanity; in the *robbers*, Satan and his angels: in the *priest* and *Levite*, the law and the sacrifices, unable to save; in the *Samaritan*, Christ, who redeems us by his own sacrifice of self; and in the *host*, the ministry of the Gospel, left in charge of men's souls. Such "spiritualizing" is to be avoided.

HOME READINGS.

M. The good Samaritan. Luke 10. 25–37.
Tu. The law of mercy. Deut. 24. 10–22.
W. The law of love. Matt. 5. 38–48.
Th. The principle of charity. 1 Cor. 13. 1–13.
F. The reward of kindness. 1 Kings 17. 8–24.
S. The example of good works. Acts 9. 32–43.
S. The final test. Matt. 25. 31–46.

GOLDEN TEXT.

Thou shalt love thy neighbor as thyself. Lev. 19. 18.

LESSON HYMN. C. M.

Hymnal. No. 898.

Who is thy neighbor? He whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim;
O enter thou his humble door,
With aid and peace for him.

Thy neighbor? Pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery;
Go, share thy lot with him.

TIME.—A. D. 28, while Jesus was attending the feast of tabernacles at Jerusalem, about six months before his death.

CONNECTING LINKS.—1. The visit to Gergesa. Matt. 8. 18–34. 2. Raising of Jairus' daughter. Mark 5. 22–43. 3. Jesus' third tour in Galilee. Matt. 9. 1–11. 4. The death of John the Baptist. Mark 6. 14–29. 5. The miracle of feeding the five thousand. Matt. 14. 13–36. 6. The transfiguration. Matt. 17. 1–13. 7. Jesus at the feast of tabernacles. John 7. 1–10.

PLACE.—Probably in the Temple at Jerusalem.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Law of Life, v. 25–28.
What question was asked Jesus?
By whom was it asked?
For what purpose?
How did Jesus answer him?
What law is here meant?
What book is *our* law of life?
What did the lawyer give as the sum of the law?
What does this require with regard to God?
What does it require with regard to men?
What is said in Gal. 5. 14?
What did Jesus say to the lawyer? v. 28.
What life is here meant?

2. The Law of Love, v. 29–37.
What further question did the lawyer ask?
For what purpose?
Whom did the Jews call "a neighbor?"
Of whom did Jesus tell a story?
What kind of a journey was this?

What happened to the traveler ?
Who saw him and passed by ?
Why ought they to have helped him ?
What is said in 1 John 3. 17 ?
Who had compassion on him ?
Why might he have been expected to neglect him ? John 4. 9.
What did the Samaritan do for the sufferer ?
What money did he pay for him ?
What spirit did he show ? v. 36.
What application of this parable did Jesus make ?
Who, then, is our neighbor ? [ANS. Whoever needs our help.]
What is the command in Gal. 6. 2 ?

Teachings of the Lesson.

Wherein does this lesson teach us—**1. That we should love God ? 2. That we should love our fellowmen ? 3. That we should do good to all ?**

DOCTRINAL SUGGESTION—Human brotherhood.

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Law of Life, v. 25–29.
What question did one man ask Jesus ? **How he might get to heaven.**
What did Jesus say to him ? **"What is written in the law ?"**
What law did he mean ? **The ten commandments.**
What did the man give as one part of the law ? **"Thou shalt love the Lord with all thine heart."**
What did he give as another part ? [GOLDEN TEXT.]
What did Jesus say in answer ? **"This do, and thou shalt live."**
What question did the man then ask ? **"Who is my neighbor ?"**
Whom did he suppose to be his neighbors ? **Only those who were Jews like himself.**

2. The Law of Love, v. 30–37.
How did Jesus answer his question ? **By a parable or story.**
About whom was this story ? **About a man who went down from Jerusalem to Jericho.**
What sort of a road was this ? **Very lonely and full of danger.**
What happened to this man on his journey ? **A band of robbers came against him.**
What did they do to him ? **They cut him, and took away all that he had.**
How did they leave him ? **They left him bloody and almost killed.**
Who came along and saw him lying in the road ? **One of the priests.**
Did he help the poor man ? **No, he went by on the other side of the road.**
Who next passed by ? **One of the Levites, or people who helped the priests in the temple.**
What did this Levite do ? **He looked at the poor man and went by.**
Did either of them treat the man as a neighbor ? **No, they left him to suffer.**
Who came by afterward ? **A Samaritan.**
Who were the Samaritans ? **People whom the Jews hated as enemies.**
Did this Samaritan treat this man as an enemy ? **No; but as a friend.**
What did he do for him ? **He bound up his wounds.**
What else did he do ? **He brought him to a house and took care of him.**
What did he do when he was going away ? **He paid the man of the house to care for him.**
What did Jesus say to the man who had asked him the question ? **"Which of these three was neighbor to this poor man ?"**
What did the man answer ? **"He that showed mercy on him."**
What, then, did Jesus say ? **"Go thou and do likewise."**

Words with Little People.

1. Seek to have eternal life. 2. Read God's word, and obey it. 3. Have pity on all who suffer. 4. Do all you can to help them.

THE LESSON CATECHISM.

[For the entire school.]

1. For what purpose was the parable of the good Samaritan given ? **To show who is our neighbor.**
2. Of whom was the story of the parable told ? **Of a robbed and wounded traveler.**
3. Who passed by him without giving him help ? **A priest and a Levite.**
4. Who showed toward him the spirit of a neighbor ? **A Samaritan.**
5. What did Jesus give as the application of the parable ? **Go thou and do likewise.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Man's Duty to his Fellow-man.

I. INTEREST.
He saw him. v. 33. [Phil. 2. 10.
"Look... every man....on the things of others."
II. SYMPATHY.
Had compassion....went to him. v. 33, 34.
"Compassion on thy fellow-servant." Matt. 18. 33.
III. HELPFULNESS.
Bound up....took care of him. v. 34.
"Let us do good unto all men." Gal. 6. 10.
IV. SELF-DENIAL.
Set him on his own beast. v. 34. [Rom. 15. 1.
"Bear .... infirmities .... not please ourselves."
V. GENEROSITY.
Two pence....gave....I will repay. v. 35.
"God loveth a cheerful giver." 2 Cor. 9. 7.

ADDITIONAL PRACTICAL LESSONS.

The Law of Love.

1. Love is the essential element of life with God hereafter; for none can be with God unless he loves God. ver. 27.
2. Love must control every side of man's nature, affections, intellect, life. ver. 27.
3. Love to God is not complete unless it be rounded out to fullness by love to man. ver. 27.
4. Love draws no lines of church, creed, condition, or country. ver. 33.
5. Love involves not only feeling but action. vers. 33. 34.
6. Love is sometimes found in those whose doctrines are very defective. ver. 33.
7. Love is measured by the self-denial which it inspires. v. 35.

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

I SUPPOSE boys are boys every-where, and there cannot be much difference between the petty persecutions which we on this side the Atlantic remember so well in our school days, and those prevalent under similar circumstances in the United States. I may assume, therefore, that any teacher could take passages like Psa. 56. 5, 6, or Luke 11. 53, 54, and appeal to his scholars whether they have not seen such things in their own experience, perhaps done them, perhaps borne them. "Every day they wrest my words,"—how many a "new boy" can say that ? "They gather themselves together, they hide themselves, they mark my steps,"—just the things which make the timid boy's life a misery to him for a while—happily for him it rarely lasts long. "Began to urge him vehemently, and to provoke him to speak of many things, laying wait for him, and seeking to catch something out of his mouth"—and getting great amusement thereby, as the unhappy neophyte falls into trap after trap, just as his tormentors themselves did when they were as "green" as he now is.

But the words I have quoted, applicable as they

seem to school-life, refer, as we know, to no boyish trials, sorely felt indeed at the time, but soon forgotten, or, if recalled in after years, recalled only to be laughed over. It is David in the one case, and David's Lord in the other, whose persecutions are described; the persecutors were no merry comrades playing tricks in youthful recklessness, but bitter and implacable foes with deep and murderous designs. Nevertheless it seems to me that the "contradiction of sinners against himself," which Jesus had to endure, (Heb. 12. 3,) especially in the matter of crafty questionings and mischievous wresting of his words, may fairly be illustrated as I have now suggested. And two practical lessons may at once be drawn from the subject as thus introduced: (1.) As Christ's servants, perplexing and malicious questions will come to us: let us seek to "be ready to give an answer with meekness." 1 Pet. 3. 15; Col. 4. 6. (2.) Let us not imitate Christ's questioners. Are we tempted to puzzle or annoy some one with a question? First let us think, Is it necessary? is it kind?—and pray, "Set a watch, O Lord, before my mouth; keep the door of my lips." Psa. 141. 3.

It is interesting to compare the various questions put to Christ which are recorded in the Gospels—more than a hundred in number—and his methods of answering. Many, of course, were the questions of humble and sincere inquirers; many others, the questions of unconcealed enmity and malice. But some can hardly be called malicious, and yet had a certain hostile purpose. Such a one was the question of the lawyer in the passage now before us. It is word for word the same question afterward put to Jesus by the young ruler, (Luke 18. 18;) but the spirit that prompted it was very different. The ruler was in some sense what we call an anxious inquirer: he really desired the "eternal life" he asked about, and sincerely wished to know what he must do to get it. The lawyer had no thought of himself and his own need: he merely wanted to know what Jesus would say, to *test* the orthodoxy of his teaching. Two men might come to you with the same question—let us say this, "Did Christ die for all men?"—but their motives might be very different. One might be in earnest about his soul, but, having come under ultra-Calvinistic teaching, might be harassed with doubts as to whether Christ really died for him; the other might be questioning you to see whether you were a Calvinist or an Arminian.

Now observe that whatever way Jesus answered, it would seem as if the lawyer would have a handle against him. If he uttered some novel maxim on the subject, it might be denounced as contrary to the teaching of the rabbis. If he simply repeated what the rabbis said, then the remark would be, Is this all that the wonderful new prophet has to say? But had the lawyer any such hostile intent at all? I do not forget that the word "tempt" need not imply a bad sense, and that it only means "try" or "test." But even so, the question is obviously not one of reverent inquiry, but of supercilious dogmatism. It was *his* business, the lawyer's, to deal with such matters: what had this carpenter got to do with it?

Next observe that as the lawyer's question and the young ruler's question were identical, so were their solutions. In both cases it was evidently our Lord's purpose to awaken the conscience, and in both it was on the commandments of the second table that he laid stress. But it is very interesting to notice that while he at once met the sincere inquirer, and quoted the law to him, he kept the lawyer at a distance by making *him* quote it. He meets his question by another question. With unerring wisdom he replies as if the questioner were sincere; not at all as if his own doctrine was being tested. Do you want to know how to inherit eternal life? Surely you, a teacher of law, must know what is written in it; and it is to that we must all go to learn the will of God.

The lawyer's reply, too, is remarkable. Evidently he was one of the best of his class. Instead of dwelling on ordinances and observances as so many rabbis did, he goes to the heart of the matter, and states exactly what Christ himself stated in the temple on that great day of questions in the last week of his life. Mark 12. 29–31. And—the positions being strangely reversed—on that occasion the inquiring lawyer rejoined, "Well, Master, thou hast said the truth;" and here it is Jesus who rejoins, "Thou hast answered right." But then, what does he add? Still refusing to discuss such matters speculatively, and continuing, wisely and kindly, to assume sincerity in his questioner, he presses home the solemn word, "This do, and thou shalt live." *Thou!*—never mind controversial discussions—it is a personal question for thyself. *This do!* No mere orthodox opinion will give you eternal life—you must not only know the truth, but act upon it.

"But he, willing to justify himself." Here another parallel suggests itself. The lawyer is just like the Samaritan woman at the well. She, when Jesus touched her conscience by the personal thrust, "Go, call thy husband," tried to divert the conversation back to controversial, and therefore less unpleasant, topics: "Our fathers worshiped in this mountain, and *ye* say," etc. So here: the lawyer, uneasy under the searching scrutiny of Christ's "This do," and "thou," and hoping to argue away his uneasiness and set himself right, starts a new question, "And who is my neighbor?" Observe, he asks no question about the first table of the law, about the love of God. Any imperfection there never occurs to him. But he does not feel so safe about love to his neighbor, and so seeks grounds here to justify himself. We see at once why, with the young ruler, Jesus only quoted the second table because it was more likely to touch his conscience.

I am afraid my readers will complain of my occupying so much space before I come to the kernel of the lesson, the Parable of the Good Samaritan. But does that familiar parable need expounding? Can any thing fresh be said about it? On the other hand, the preliminary dialogue between Christ and the lawyer, which is full of interest, is often not appreciated. For the rest, perhaps I may be allowed to refer to my former Note on this same passage,

two years and a half ago, in which I especially laid stress upon the Law of Love as illustrated by the parable; and to conclude with two general thoughts.

1. Note that Jesus gave no direct answer to the question, Who is my neighbor, whom I should love as myself? Not only did he again make the questioner himself give the answer, but he made him give it as to the converse form, Of whom am *I* the neighbor, who should love *me* as *himself?* The application in his own mind would be, Of course I should like any one and every one to regard me as his neighbor if I needed help. Very well, then you too must regard any one and every one as yours—go, and do thou likewise.

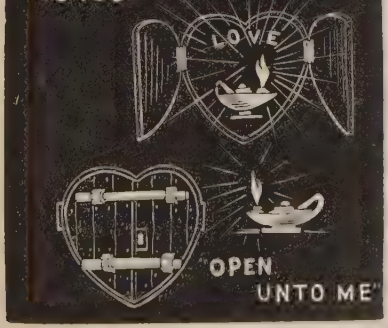
2. Note that Jesus himself, to whom the term "Samaritan" was actually applied by way of reproach, (John 8. 48,) is indeed the true Good Samaritan. He saw poor, ruined man left half dead by sin and Satan—yea, quite dead in a sense, "dead in sin"—and "came where he was," and had compassion on him, and bound up his wounds, and took care of him, doing "what the Law could not do." Rom. 8. 3. Truly he can point to his own everlasting and all-embracing love, and all it led him to do, and then say to us, "Go and do thou likewise!"

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Describe the place, time, and circumstances when this parable was related....The lawyer, his question and his purpose....Draw a map to show the relations of Jerusalem, Jericho, Samaria....Tell the story pictorially.... The Samaritans—their race, home, religion, character. ....The spirit of the good Samaritan: 1.) Liberal; 2.) Sympathizing; 3.) Prompt; 4.) Active; 5.) Self-denying; 6.) Generous....Who is our neighbor? What may we do for him?... Wherein Christ is like the good Samaritan in his treatment of us. ..ILLUSTRATIONS. A mine was destroyed by an explosion. Two miners were in it, only one of whom could be saved. One said to the other, "You have a wife and children, I have none; do you go." So he gave up his life for his companion.

References. FOSTER'S PROSE: Vol. I. 910, 3461, 4435. Vol. II. 10096, 11565, 11570. POETICAL: Vol. I. 2387, Vol. II. 3476, 3955. FREEMAN: Neighbors, 769; Beasts to be helped, 128; The "host" of the inn, 751; Use of oil and wine, 770.



Primary and Intermediate.

BY MRS. E. J. KNOWLES.

REVIEW. Recall the topic of last Sunday's lesson. How must we follow Jesus?

INTRODUCTORY. After Jesus passed through Samaria, where the people refused to have him stay, he went through many cities and towns healing the sick, raising the dead, and doing many miracles. We find him now in the temple at Jerusalem, and in the lesson story of to-day he teaches us that the one thing in us that pleases God is a HEART OF LOVE toward him and toward all whom he has made. Put upon the blackboard a heart, with the word Love within it. Write above it the words, To God; below it, To man.

LESSON THOUGHT. True living is, 1. To love God with all the heart; 2.) To be unselfish, self-denying, helpful to all who are in need.

LESSON STORY. As Jesus talked to the people, a certain man asked him, "Master, what shall I do to inherit eternal life?" [Repeat to the class the conversation between this man and Jesus.] In answer to his question, "Who is my neighbor?" Jesus told him this story of the good Samaritan, to show him, and to show us, too, that to keep this law of a true life is not only to be kind to those who love us, but to be unselfish, self-denying, helpful to all who are in need; not only the people who live next door, but even those who are far away from us beyond the seas. The path over Olivet from Jerusalem to Jericho was very rugged; robbers were constantly hiding there, waiting for travelers. A man in the loneliest part of the way was attacked, robbed, stripped of every thing, and left half dead lying upon the road. A priest went by—he might have been going from the service of the temple. Do you think the temple worship had touched his heart and made it kind and loving? No; he saw this poor man, but he went by on the other side of the road. We may go to church, and say our prayers, and yet have very cold, hard hearts. I heard a boy, just after he had finished his morning prayer, speak very unkindly to his sister. Like this priest, he had only been offering lip-worship, not heart-love in prayer to God, else he could not have been unkind to another. A Levite, too, when he came to the place, looked at him; perhaps he said to himself, "How dreadful! I cannot bear to see such suffering! Besides, if I stay to help this man, the robbers may get me, too," so he hurried on the other side of the way. By and by a Samaritan came where he was, and was sorry for him. He did not pass on the other side. Love does not do so. Love is full of sympathy; love is tender; love is helpful. This man with a loving heart went to the one in trouble; he bound up his wounds; he poured in healing oil and wine; he lifted him very carefully upon the beast he had been riding, and walked beside him all the way to a house, where he took care of him all night, and when he was obliged to leave him in the morning he gave the man who kept the house some money, telling him to take good care of the poor man, and when he came again he would pay him all the cost. The wounded man was a stranger to this Samaritan—he was probably a Jew, and the Jews hated the Samaritans. But love is unselfish; love is willing to take some trouble, and to brave some danger for those who are in need. If we love God with all the heart, then we shall have this unselfish love for others, and try to do them good.

Blackboard.

BY J. B. PHIPPS, ESQ.

This diagram is designed to present quickly to the eye the answer to the question, "Who is my neighbor?" The meaning of the central figure is that true Christian love encircles the world, and is not confined to the narrow limit of local Church work, or the bounds of self.

BLACKBOARD SENTENCES.

Whom Christ would help I should help.

He that loves his Saviour best,
Serves his neighbor best.

A. D. 27.] LESSON III. THE PHARISEES REPROVED; or, Saying and Doing. [April 17.

GENERAL STATEMENT.

There is great uncertainty with regard to the time when the reproof was given which is here recorded. Drs. Strong, Geikie, and many others, would place it nearly a year *before* the events of the last lesson, while Christ was still teaching in Galilee, at the summit of his popularity, and before the Pharisees had yet assumed that attitude of open antagonism toward which this denunciation may have greatly influenced them. According to Andrews, Abbott, and others, it belonged to the Perean ministry, when Christ, driven from Jerusalem after the Feasts of Tabernacles and Dedication, was spending the last two months of his life among the hitherto unvisited people east of Jordan. This would place it in chronological order a month or more after the last lesson, and would indicate that among the people of Perea there was not that bitter opposition to Christ which marked the Pharisees of Judea and Galilee. From early dawn Jesus had been busy with works of mercy and instruction, without finding time for food, until a Pharisee invited him to his house. At once he entered the open door, and, without pausing for the ceremonial washing, reclined at the table. The Pharisee was shocked at his violation of the traditionary custom, which in his eyes was worse than a breach of the moral law. Jesus showed him that the boasted sanctity of his order was a seeming, not a real, purity, concealing their inward wickedness. He proclaimed the principle that righteousness belongs to the sphere of the heart, no less than that of the outward life, and rebuked the hypocrisy, vanity, and iniquity of the Pharisaic party in words so stern as to rouse their wrath and make them forever his bitterest foes. A few months passed by, and again, on the floor of the temple, he repeated and enlarged these rebukes, (Matt. 23,) with sterner denunciations of the order, in the very presence of its leading spirits.

Luke 11. 37-47.

[*Memory verses* 39–41.]

37 **And as he spake, a certain Phar'i-see besought him to dine with him: and he went in and sat down to meat.**

38 **And when the Phar'i-see saw *it*, he marveled that he had not first washed before dinner.**

Mark 7. 2, 3: For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

39 **And the Lord said unto him, Now do ye Phar'i-sees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.**

Matt. 15. 19, 20: Out of the heart proceed evil thoughts;....these are *the things* which defile a man: but to eat with unwashen hands defileth not a man. 2 Cor. 7. 1: Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

40 *Ye* **fools, did not he that made that which is without, make that which is within also?**

Psa. 139. 15, 2: My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth. Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off.

41 **But rather give alms of such things as ye have; and behold, all things are clean unto you.**

Luke 16. 15: Ye are they which justify yourselves before men; but God knoweth your hearts. Titus 1. 15: Unto the pure all things *are* pure; but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

42 **But woe unto you, Phar'i-sees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.**

Micah 6. 8: He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? 1 Sam. 15. 22: Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

43 **Woe unto you, Phar'i-sees! for ye love the uppermost seats in the synagogues, and greetings in the markets.**

Explanatory and Practical.

Verse 37. As he spake. Early in the morning, while at prayer, he taught his disciples "the Lord's Prayer," and discoursed upon its principles; then cast out an evil spirit, and answered the accusation that he did it by Satan's power; then as a great crowd of people had assembled, he repeated some of the instructions from the Sermon on the Mount. He must, by this time, have become faint and weary, for he had not yet partaken of his first meal in the morning. **A certain Pharisee.** The Pharisees were not an organized body, but a party among the Jews who strenuously maintained the Mosaic law, not only as written in the Pentateuch, but as interpreted in the most minute manner by the rabbis. **Besought him.** Earnestly invited Jesus. His motives may have been mingled—sympathy for one who was manifestly overworked and in need of food and rest, curiosity to learn what were his views and practices, and perhaps also a desire to entangle him in some controversy. **To dine.** Rather, "to breakfast," since this was the morning meal, generally a slight repast taken about ten o'clock. The principal meal was in the middle of the afternoon. **He went in.** Though aware of his host's secret dislike and opposition, he accepted the invitation, as an opportunity of preaching the Gospel. (1) *The disciple, like the Master, may do good at all places.* (2) *We should seek the good of even those who hate us.* **Sat down.** Literally, "reclined," according to the ancient custom.

38, 39. Pharisee saw. Watching closely his guest, the Pharisee noticed that he failed to perform the ceremonial washing which the traditions of the scribes, not the law of God, made necessary before eating. A scribe once in prison washed his hands with the water given him for drinking, saying, "It is better to die of thirst than break the commandment." After the contact of a crowd, the Pharisee always bathed, not for cleanliness but for ceremonial purifying; but Christ had ignored the rules and passed at once to the table, showing his independence of the traditions. **The Lord said.** There was not in the East, as among us, the social code of politeness which would require a guest to refrain from plainness of speech toward his host in his own house, and if there had been, Christ would never have refrained from a reproof which might save a soul. **Make clean the outside.** Referring to the external ritual exactness which was characteristic of the Pharisees. **Your inward part.** The heart and inner character. **Ravening.** Robbery, plunder. **Wickedness.** Men who would not step into a Gentile's house for fear of legal impurity, would nevertheless compass the judicial murder of one whom they knew to be an innocent man, (John 18. 28,) and those who fasted twice a week would defraud widows of their homes. Matt. 23. 14. (3) *It is easier to fulfill the forms of piety than to have the heart right.*

40, 41. Ye fools. The word in the original here is not the same with that in Matt. 5. 22, and means "thoughtless ones," not as there, "impious wretch." **Did not he make.** One God both made the body and called into life the soul; therefore both should be consecrated to his service. **Without....within.** The outward life, as represented by the body, and the inner motive, by the soul: the one visible to men, the other known only to God. (4) *Human law deals with the outward act alone; divine law reaches to the intention.* **Give alms of such things.** This sentence is obscure, and has been variously interpreted. 1) Alford's view, that it is spoken sarcastically, "Ye give alms, and [think] all things clean," is not in accord with Christ's manner of teaching. 2) Others explain, "Give to the poor the contents of your cups, and that will make them clean." 3) Some translate for *alms*, "compassion," and for "*such things as ye have*," "the things within," that is, not in your cups, but in yourselves, your hearts. The sentence would then mean, "Give genuine compassion on the needy from within you, and it will be more cleansing than outward rites."—*L. Abbott.*

42. Ye tithe. That is, give a tenth of the income, whether in money or in produce. The Jews were required to give one tenth of their earnings to the support of the Levites, (Num. 18. 20–24,) another tenth for the offerings, (Deut. 14. 22–24,) and once in three years another for the poor, (Deut. 14. 28, 29.) (5) *How much greater were the exactions of the law than are the demands of the Gospel!* (6) *Yet God's service, however expensive, costs less than the pleasures of sin.* **Mint.** The well-known garden herb. **Rue.** An herb used as medicine, having a rosy flower and penetrating smell. **Herbs.** So punctilious were the Pharisees that they brought the tenth of the commonest, cheapest herbs as a part of their gifts, laying stress on trivial things. **Pass over judgment.** The word in its exactness means "discernment," and refers to the fact that in their niceties and hair-splittings they failed in the spiritual discernment or understanding of God's

Psa. 138. 6: Though the Lord *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

44 **Woe unto you, scribes and Phar'i-sees, hypocrites! for ye are as graves which appear not, and the men that walk over** *them* **are not aware** *of them.*

Matt. 23. 27, 28: Which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

45 **Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.**

46 **And he said, Woe unto you also,** *ye* **lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.**

Mark 7. 8: For laying aside the commandment of God, ye hold the tradition of men. Gal. 6. 13: For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

47 **Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them.**

Acts 7. 51, 52: Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before the coming of the Just One; of whom ye have been now the betrayers and murderers.

law. Studying it as with a microscope they could not take into their minds the sweep of its principles. Some, however, interpret the word as meaning "justice," or right-doing toward their fellow men. **Love of God.** There may be a slavish exactness in ceremonies without true love to God. (7) *God yearns after men's hearts more than for forms and rituals.* **These ought ye.** That is, the greater duties of spiritual discernment and love. **Not to leave the other.** The lesser duties of form and service.

43, 44. Uppermost seats. The seats in the "Jerusalem end" of the synagogue higher than the rest, facing the congregation, and nearer the chest containing the law. **Synagogues.** The places of meeting for the reading of the law, religious instruction, and worship. **Greetings in the market.** The market was not only a place for buying and selling, but for general assemblage, where the news of the day was discussed and public meetings were held. The Pharisees loved to be pointed out and addressed in public places as holy people. **Hypocrites.** Pretenders to a sanctity which they did not possess. **Graves which appear not.** It was usual to whitewash the sepulchers around cities, lest people might ignorantly walk over them and contract legal defilement. So the Pharisees under their fair exterior were not only false, but polluting in their influence. (8) *The most perilous evil is that which hides itself under the guise of goodness.*

45. Then answered. As Jesus in his last censure coupled with the Pharisees the *scribes*, or interpreters of the law, one of the latter order, who was present, resented the accusation. **Lawyers.** Not advocates in the courts, but interpreters of the Mosaic law. The lawyers were the same people elsewhere called scribes, an order whose leaders were entitled "rabbis, or rabbins." **Thou reproachest us.** By referring to the scribes as hypocrites.

46. Ye lade men. In the East men sometimes bear burdens which we place on beasts. **Burdens grievous to be borne.** By the infinite rules and applications of the law, which made it almost intolerable. One could not drink from a cup, nor sit down to a table, nor cross the street, without coming into conflict with these minute regulations. **Yourselves touch not the burdens.** Not merely in the fact that they often failed in secret to live up to their own requirement; but rather that these theorists ordained laws which affected not themselves, living in school and cloister apart from practical life, but which pressed heavily upon the people in the common relations of society.

47. Ye build the sepulchers. Not that it was a crime to build sepulchers in honor of the prophets, but that *though* they built these monuments their conduct showed hearts like their ancestors who had murdered those who lay beneath them. Stier, however, suggests another interpretation: "Your fathers persecuted and slew the prophets; and you, by your false interpretations, unnecessary requirements, and rabbinnical casuistries, bury their divine teachings under a mass of tradition." (9) *Whoever hides God's word by man's reason is guilty of the crime denounced upon the ancient scribes.*

HOME READINGS.

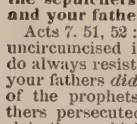
M. The Pharisees reproved. Luke 11. 37–47.
Tu. The traditions of the Pharisees. Mark 7. 1–16.
W. The Pharisees and the Sabbath. Matt. 12. 1–14.
Th. The guilt of the Pharisees. Matt. 21. 33–46.
F. The rebuke to the Pharisees. Matt. 23. 1–15.
S. The fate of the Pharisees. Matt. 23. 29–39.
S. The righteousness of the Pharisees. Phil. 3. 1–15.

GOLDEN TEXT.

But do not ye after their works: for they say, and do not. Matt. 23. 3.

LESSON HYMN. L. M.

Hymnal, No. 389.



Who would himself to thee approve,
Must take the path thyself hast showed;
Justice pursue, and mercy love,
And humbly walk by faith with God.
But though my life henceforth be thine,
Present for past can ne'er atone:
Though I to thee the whole resign,
I only give thee back thine own.

Guilty I stand before thy face;
On me I feel thy wrath abide:
'Tis just the sentence should take place;
'Tis just,—but O, thy Son hath died!

TIME.—A. D. 27, in the middle of Christ's second year of public ministry, about a year before the date of Lesson II, and four months after that of Lesson XI, First Quarter.

CONNECTING LINKS.—With Lesson XI, First Quarter, 1. Christ's second tour of Galilee. Luke 8. 1-3. 2. The cure of a demoniac at Capernaum. Matt. 12. 22-50.

PLACE.—Probably Capernaum in Galilee.

PARALLEL PASSAGE.—Matt. 23. 22-28.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Wickedness, v. 37–41.
Who were the Pharisees?
To what did one of them invite Jesus?
Why did he invite him? v. 54.
Why did Jesus accept his invitation?
What did the Pharisee expect Jesus to do before dinner?
What was this washing?
With what did Jesus charge the Pharisees?
What did Jesus say in Matt. 15. 19, 20?
What should men try to keep pure? Matt. 5. 8.
What is said in Psa. 24. 3, 4?
With what did Jesus say they were full within?
By what name did he call the Pharisees?
In what did their foolishness consist?
What did he urge them to do?
What is commanded in Isa. 58. 6–8?

2. Woe, v. 42–47.
How many "woes" are here given?
For what is the first woe spoken?
What is meant by tithes?
In what were the Pharisees careful?
In what careless?
Which of these was the more important?
What is said in 1 Sam. 15. 22?
For what is the second woe given?
How is the pride of the Pharisees shown in Luke 18. 11, 12?
What is referred to in the third woe?
How is this shown in Matt. 23. 28?
Who interrupted Jesus, and with what words?
Who were rebuked in the fourth woe, and for what?
What is named in the fifth woe?
How is this declared in Acts 7. 51, 52?

Teachings of the Lesson.

How may we learn from this lesson—**1. To be careful of our hearts, as well as of our appearance? 2. To do right from love to God? 3. To expect from others no more than we will do ourselves?**

DOCTRINAL SUGGESTION—Righteousness of the heart.

PACIFIC SCHOOL OF RELIGION

QUESTIONS FOR YOUNGER SCHOLARS.

1. Wickedness, v. 37–41.

Who were the Pharisees? **A people who tried to appear very holy.**

Were they as good as they appeared? **Their hearts were bad, and they hated Jesus.**

What did one of the Pharisees do? **He asked Jesus to dine at his house.**

Why did he do this? **To watch Jesus, and find evil in him.**

What did the Pharisees always do before eating? **They washed their hands.**

Why did they do this? **Not to make them clean, but as a part of their religion.**

What did Jesus say they were like? **Like a cup or a plate, clean on the outside, but full of dirt within.**

Why did Jesus say this? **Because their hearts were wicked.**

What does God require of us? **To have our hearts clean as well as our acts.**

What did Jesus tell them? **That God made the heart as well as the body.**

What did he tell them to do? **To serve God and do good with what they had.**

What did he say about the Pharisees in the GOLDEN TEXT?

2. Woe, v. 42–47.

Who spoke woe, and to whom? **Christ spoke woe to the Pharisees and all who are like them.**

What was one of the sins of the Pharisees? **They were careful of little things, but neglected great ones.**

What did they fail to do? **To do right and love God.**

For what also did Jesus rebuke them? **For their pride in making a show of their worship.**

How did they do this? **By praying in places where all could see them.**

What did Jesus say they were like? **Like graves which were covered so that they could not be seen.**

For what else did he rebuke them? **For making strict rules for others, which they did not themselves keep.**

Words with Little People.

1. Aim to be good in heart as well as in appearance. 2. Aim for the favor of God and not the praise of other people? 3. Be just and right in all you do. 4. Do not expect others to do more than you are willing to do.

THE LESSON CATECHISM.

[For the entire school.]

1. Who were the Pharisees? **A people pretending to be holy.**

2. With what did Jesus say their hearts were full? **With wickedness.**

3. In what small matters were the Pharisees very careful? **In paying tithes.**

4. What great duties did they neglect? **Justice and the love of God.**

5. To what did Christ compare them? **To graves which were unseen.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Spirit of the Pharisees.

I. THE SPIRIT OF FORMALITY.
Make clean the outside. v. 39.
"Whited sepulchers....beautiful outward." Matt. 23. 27.

II. THE SPIRIT OF HYPOCRISY.
Full of ravening and wickedness. v. 39.
"Out of the heart proceed evil thoughts." Matt. 15. 19.

III. THE SPIRIT OF IGNORANCE.
Pass over judgment ...love of God. v. 42.
"To obey is better than sacrifice." 1 Sam. 15. 22.

IV. THE SPIRIT OF VANITY.
Love....uppermost seats....and greetings. v. 43.
"Do not your alms before men." Matt. 6. 1.

V. THE SPIRIT OF DECEIT.
Graves which appear not. v. 44.
"Throat an open sepulcher." Psa. 5. 9.

VI. THE SPIRIT OF SELFISHNESS.
Yourselves touch not the burdens. v. 46.
"Neither they....keep the law." Gal. 6. 13.

ADDITIONAL PRACTICAL LESSONS.

True Obedience to God.

1. True obedience to God respects the heart and its motives, rather than the outward ceremonies of religion. vers. 38, 39.

2. True obedience to God shows love to man as the outflowing of love toward God. ver. 41.

3. True obedience to God seeks to do right in lesser matters without neglecting greater duties. ver. 42.

4. True obedience to God strives to discern aright the great principles of the Word of God. ver. 43.

5. True obedience to God seeks rather the honor from above than that which comes from men. ver. 42.

6. True obedience to God seeks a sympathy with the burdens of other men. ver. 46.

7. True obedience to God aims not only to honor the past, but to find and follow God's will in the present. ver. 47.

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

I ONCE knew two young men, whom I will call George and Richard. George was impetuous and impulsive, and spoke his mind out vehemently whenever opportunity arose. Richard was singularly calm and quiet, gentle in temper, and always anxious to see the conduct of others in the best light. When the former was heard loudly denouncing and condemning somebody or something, the remark of the hearers would be, O, it's only George, as usual! But one day the voice of Richard was lifted up, and words of grave but indignant displeasure were uttered. The effect was startling: attention was instantly riveted, and every face wore an expression of inquiring wonder, as if it must be something very bad indeed to call forth so unlooked-for an outburst.

Is not our feeling akin to this when we read the terrible denunciations which, on two or three occasions, Jesus pronounced? We read of the "meekness and gentleness of Christ," and our children's hymns address him as "Gentle Jesus, meek and mild." And in the great chapter in which he declares the eight woes against the Pharisees, the twenty-third of Matthew, we find him calling them "hypocrites" seven times, "blind guides" twice, "fools and blind" twice, "serpents," and "vipers!" What must have been the wickedness that brought upon itself phrases like these from such lips as his!

The passage before us is to a large extent parallel with that chapter, but shorter. It is evident, however, that Matthew and Luke are not giving different reports of the same discourse, but that the same words were actually spoken by Christ on two very different occasions. Matthew's twenty-third chapter describes what took place in the temple on that last great day of conflict, the Tuesday in the week of the Passion. Luke describes what took place at table in a Pharisee's house. Whether this is in the right place in his gospel, and was an incident of the "great journey," or whether it really belongs to the earlier Galilean ministry and is parallel with Matt.

12, is doubtful; but this question need not trouble us. We can take the passage just as we find it.

There are three instances in the Gospels of Pharisees inviting Jesus to their houses, and it is interesting to notice that all three are found in Luke only. They are in Luke 7. 36; 14. 1; and our present passage. Why does this evangelist alone mention these invitations? If the twelve apostles were not also asked—and there is no trace of their presence—that would account for neither Matthew nor Mark (who represents Peter) recording them; and John is out of the question. Did Luke get his information from or through the great Pharisee, Paul, who was his constant companion? It is impossible to answer questions like these, but the mere suggestion of them is surely interesting; and I cannot find this particular feature of Luke's gospel noticed in any commentary in my possession.

It was a light meal about noon to which Jesus was asked on this occasion, as the Greek word implies; but even before their "luncheon," as well as before the more elaborate evening "dinner," the Pharisees were wont to go through their scrupulous ceremonial ablutions. See Mark 7, "When they come from the masket, (that is, from mingling with the common crowd,) except they wash, they eat not," where "wash" is literally, "baptize themselves," that is, bathe the whole body. The same word occurs in our passage; the Pharisee host "marveled that Jesus had not at first *bathed*," (literally, baptized himself.) While the other guests were scrupulously cleansing away the defilement they had contracted in the streets and markets, Jesus "went in and sat down to meat;" literally, lay down (reclined) at the table," that is, lay down at once. Whether he accepted the usual washing of the feet at the hands of the slaves, (which that other Pharisee, Simon, in Luke 7, denied him,) we cannot say. Very likely he did, as Luke 7 shows us he could appreciate the bodily comfort of it. But at all events he did not *bathe*. Why not? Plainly, as a protest against the absurd ritualism of the rabbis. It was not dirt, but defilement, they would rid themselves of; but to Christ nothing was in that sense "common or unclean."

A story is told of a Jew of later times, Rabbi Akiba, who, being in prison, used for his ablutions the drinking water brought to him to drink, saying, "It is better to die of thirst than to break the traditions of the elders and die eternally." Whether this is true or not, it is told by Jewish writers with intense admiration; which helps us to understand the horror with which the Pharisees in our passage saw the Galilean prophet taking his place at table without the ceremonial bath; and no doubt their countenances instantly revealed their feelings of sanctimonious hatred and contempt. Was the invitation itself a trick to get him in there alone, apart from the disciples and the people, that they might the more easily entrap him or vent their rage upon him? Perhaps so; for see what they presently did, vers. 53, 54,—"began to urge him vehemently, and to provoke him to speak of many things, laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." These striking words, which I referred to in the preceding Note, belong to this passage; and, according to the best manuscripts, they are immediately preceded by words not in our version, "*as he went out*," from which I gather that he did not stay for the meal, but, having delivered his testimony, rose and left the house amid the bitter taunts and revilings of the company. Then see the first verse of the next chapter: "In the meantime" a great crowd had gathered outside, where the disciples were awaiting him; and on coming out, he solemnly warned his followers in the presence of the multitude to "beware of the leaven of the Pharisees, which was hypocrisy."

I have tried to picture this scene as it probably occurred, as I think it helps us to understand the scathing terms in which Jesus rebuked the proud and double-faced hypocrites who surrounded him on the occasion. Observe that his indignant words were not spoken in the hearing of the people, or even of the disciples. Alone, amidst his enemies, but calm and fearless, he exposed them without reserve. It was not till the last day of his public teaching came, three days before his death, that (as above mentioned) he uttered similar denunciations publicly, as a final testimony.

Of the six things for which he condemns the Pharisees in our passage, five have a "woe" declared upon them. Four of these are connected with "woes" also in Matt. 23, together with four other forms of wickedness not here mentioned. The other two occur in Matt. 23 without woes. The expression "Woe unto you," must not be understood as the pronouncing of a curse by Christ. Perhaps "Woe for you" would better give the force of the Greek, which expresses sorrow on account of an inevitable fate as well as indignation at the sin that was incurring that fate. The anger of Jesus was no hard mercilessness. Pity for the sinner was mingled with wrath with the sin.

The six charges will, of course, be explained to the class; and an effort be made to show in what way they might apply to ourselves. Thus—

1. Ver. 39, the outside and inside of cup and platter. How many boys and girls there are who look fair and pure enough outside, but if we could see into their hearts—!

2. Ver. 42, the tithing of herbs, while "judgment and the love of God" were forgotten. A boy may be no hypocrite, strictly speaking, and yet be guilty of this. In sincere self-deception he may think a reverent demeanor at public worship, a careful handling of the Bible, and so on, is real religion, while he is selfish, passionate, prayerless.

3. Ver. 43, the chief seats in the synagogues. In some classes the best child sits next to the teacher, (not a good plan, in my judgment,) and is vain of his place and of the merit which has earned it. Many other cases will occur to every one.

4. Ver. 44, the unnoticed graves, defiling the unwary traveler. Has not a pure-minded boy some-

times been defiled (and not ceremonially, but really, in his mind) by contact with a bad companion having a sleek exterior?

5. Ver. 46, laying burdens on others, but not touching them ourselves. Is not this the exact spirit of the bully?

6. Ver. 47, building the sepulchers of the prophets. Well, says a boy, I am not like *that*. Are you sure? How do you treat your mother? and if you had to stand by her grave next week, what would you think of her then?

But let us not finish a lesson like this without pointing to the blood of Christ which can cleanse us from past sin, and to the spirit of Christ who can keep us from future sin.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice, and endeavor to fix the time, circumstances, and place of the lesson....The Pharisees, their spirit, character, and usages....The secret of their opposition to Jesus....The events leading to the reproof in the lesson....The washings here referred to....For what were the Pharisees rebuked? (See Analytical and Biblical Outline.)....What is here shown as the duty of those who would serve God?....Explain "sat down to meat;" "outside of the cup;" "ye fools;" "give alms;" "tithe, mint, rue," etc.; "judgment;" "uppermost seats;" "greetings in the market;" "graves which appear not;" "sepulchers of the prophets."....ILLUSTRATIONS. The spirit of the Pharisees, shown by an Italian robber, who, on his errand of plunder, stopped at every shrine by the wayside to say his prayers....A building in India fell, and the posts on which it rested were found to have been eaten through and through by white ants, so that, while apparently strong, inside they were turned to dust....A ship, when wrecked, was found to have its rotten timbers covered and concealed with paint.

References. FOSTER'S PROSE. Vol. I. 4215, 4432, 5289. Vol. II. 7341, 7396, 9385, 9694, 10180. POETICAL: Vol. I. 1691, 1898. FREEMAN: Places of honor, 698; The markets, 842; Unmarked graves, 359; Neglected graves, 773; The lawyers, 648.

Primary and Intermediate.

BY M. V. M.

REVIEW. Call for Golden Text of last lesson. Who is our neighbor? How can we show our love? Who has love to give to us? How may we get it? How long will love last? Can love be selfish?

LESSON THOUGHT. The pure in heart shall see God. [No teacher will want to pass the Easter Sunday without mention. Get an Easter lily if possible, and with a few bright words, and a glad Easter song, give the day the aspect of a joyful festival, as it ought always to be among Christian people. The lily will furnish an object lesson of purity as well.]

1. Print "Pharisee" in large letters, and tell what kind of people they were. Speak of their dress, customs, ways of life. Tell meaning of the name — "Separated" — and show why they were apart from others—because they thought themselves too good to mix with common people. Tell how they prayed, using little blackboard as illustration. Teach that those who think themselves very good are Pharisees in spirit, and bring illustrations from child-life, as any teacher can do, to show what this spirit is. These practical exhibitions of it will go much further with the little ones than any teaching about people who lived so long ago.

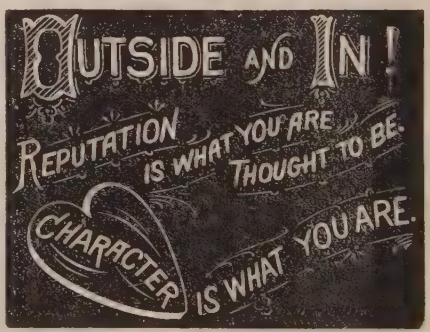
2. Tell why the Pharisee asked Jesus to dinner—that he might find some fault with him. Describe the ceremony of hand-washing, and tell that Jesus omitted it, and thus gave the opportunity of finding fault. Use the illustration that Jesus used, giving an object lesson to make it perfectly plain. Show how far apart are outward actions and inward thoughts, and teach that good thoughts and acts come from a good heart, and *vice versa*. A simple object lesson here would be a glass phial of clear water. Pour some out slowly, and tell the children that it comes out pure because it is pure in the phial.

3. Print Lesson Thought on the board, and make a heart with the word "Purity" inside. Get children to tell how they think a child will *talk* who has a heart like this. Will he say naughty words, false words, harsh words? [Take this opportunity of warning against "by-words."] Ask how a child will *act* whose heart is pure. Will he get angry, strike, disobey? etc. Show the lily, and teach that, as it comes out of the dark soil, and grows white and clean in the light of the sun, so a child with sin in his heart may have that heart made clean and white by letting God's sunshine into it. Jesus came to make it possible for the sun of God's love to shine straight down upon us. What does the sun do? Give light. Here are three things to learn about the sun—

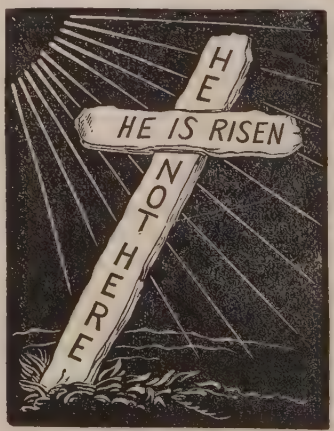
1. The sun gives light.
2. Our hearts need the sun.
3. God is our sun.

Blackboard.

BY J. B. PHIPPS, ESQ.



To have the approval of Christ we must be all right within. He looks at the inside (the heart) and not the outside, (the profession.) This is the teaching of the blackboard to-day. Reputation is what one seems to be, but character is deep in the heart, and is what God knows us to be. The outside of the cup and platter should be kept clean, and the inward part [illegible].



AN EASTER THOUGHT.

A. D. 27.] LESSON IV. COVETOUSNESS; or, Worldly Lusts Reproved. [April 24.

GENERAL STATEMENT.

As with the last lesson, so with this; it is difficult to decide to what period in Christ's life it belongs. Some expositors, among them Strong and Geikie, regard it as occurring in the popular period of Christ's Galilean ministry, while thousands gathered to listen to his words beside the lake. Others, as Trench and Whedon, think it belongs to the Perean ministry, in the few weeks just previous to the last Passover and the passion of Christ, while he was in the province east of Jordan, which he had never before visited, and where innumerable crowds assembled to hear him. One day, in the throng, a hearer interrupted his teachings with the request that Jesus would assume the authority of a judge, and compel his brother to give him his share of their inheritance. Jesus rebuked his unseemly demand, and refused to turn aside from spiritual work to secular. Then, finding his text in the interruption, he addressed the multitude on the subject of covetousness, and illustrated his warning by the story of a man who, living for himself alone, and forgetting the God from whose bounty all his possessions came, was suddenly summoned to the eternal world, and compelled to leave his gains on which he had vainly striven to feed his soul.

Luke 12. 13-21.

[*Memory Verses*, 13–15.]

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you?

John 18. 36: My kingdom is not of this world.

15 And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

Luke 12. 23: The life is more than meat, and the body *is more* than raiment. Matt. 4. 4: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. John 6. 63: The words that I speak unto you, *they* are spirit, and *they* are life.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

James 4. 13, 14: Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain: whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

Psa. 49. 16–20: Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away; his glory shall not descend after him....Man *that is* in honor, and understandeth not, is like the beasts *that* perish. Rev. 3. 17: Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

Job 27. 8: What is the hope of the hypocrite, though he hath gained,

Explanatory and Practical.

Verse 13. One of the company. A man so absorbed in his own thoughts that he can give no attention to the words of Christ; so selfish that he expects the ministering to souls to pause until his own wrongs are righted. (1) *Even the greatest of all Gospel-preachers could not awaken the interest of every hearer.* (2) *How often secular interests blind the eyes to spiritual concerns.* **Speak to my brother.** His wrongs may have been real and his complaint just; but his demand was based upon a mistaken view of Christ's mission, arising from the fact that the scribes and rabbis often acted as judges or arbitrators. (3) *We should seek to have our conduct seemly, as well as our cause righteous.* (4) *How many of the disagreements among men arise from love of money.* **Divide the inheritance.** He may have been a younger son, defrauded out of his share of the estate by his elder brother, who was entitled to a double portion, but not to all.

14. Man. The word conveys a mild rebuke for the untimely demand. **Judge or a divider.** One word refers to a magistrate having authority, the other to an arbitrator who decides questions submitted to him by consent of both parties. It was difficult for the people to comprehend why Christ, being Messiah and King, was unwilling to act as a ruler in secular matters. But 1.) He would have no time for teaching the truths of the Gospel if he undertook to settle all the disputes of the people. 2.) The few weeks yet remaining for his ministry were too precious to be employed in worldly business. Indeed, we find that during this period he wrought scarcely any miracles, but spent the whole time in preaching. 3.) His work among men was not to determine particular cases, nor to enact special laws, but to establish principles of universal and eternal application. (5) *Christ does speak to every man concerning his conduct toward his brother, but it is to change his heart, and not merely to direct his acts.*

15. Unto them. From the individual he turns to the multitude, and out of the annoying interference draws a profitable lesson for all. (6) *So the Lord ever overrules evils into good for his people and the world.* **Take heed and beware.** "He doubles his charge that we should double our circumspection." **Covetousness.** The word is not coveting, which means a wicked desire to possess that which belongs to another: but *covetousness*, that is, an eager, inordinate desire after wealth. Just where lies the line between the lawful and the unlawful wish, each man's conscience must judge for itself under God's eye. Whoever holds as his chief aim in life "to get rich," is covetous whether his methods be fraudulent or honest. **A man's life.** The real *life* of a man is not his physical existence, but that which concerns his spiritual existence. (7) "*Not what a man has, but what he is, constitutes his true life.*" **Consisteth not.** That is, does not depend. **Upon the abundance.** His possessions, however great, cannot give life, cannot prolong life, cannot impart happiness to life.

16, 17. A parable. A story enfolding a great moral principle. **The ground.** Not by robbing houses, nor by plundering the public treasury, did this man obtain his wealth, but by the honest tilling of the soil. The Saviour gives him no rebuke for possessing nor for increasing his riches, but solely for setting his heart upon them. **Brought forth plentifully.** There is here a reminder that his increasing gains were not the result of his own wisdom and industry, but of God's blessing on the soil. (8) *How many, like the rich fool, receive blessings, yet forget the hand that bestows them!* **Thought.** Literally, "he dialogued with himself," as if two elements within his nature were engaged in discussion. **What shall I do.** "Other men are perplexed to get wealth, this man is perplexed how to dispose of it."—*Whedon.* (9) *Increased riches bring increase of cares.* **No room.** Says St. Ambrose, "Thou hast barns: the bosoms of the poor, the houses of widows, the mouths of infants, these are barns which will last forever." **My fruits.** The word here has reference to grain.

18, 19. My barns. In Oriental countries harvests are often stored in caves, but this rich farmer would appear to have possessed buildings erected for the purpose. Some expositors, however, think that the "barns" were simply pits, like coal-vaults, which he proposed to enlarge. **There will I bestow.** He proposed simply to hoard, not to use, his gains; and this was an important element of his folly. The grain in the storehouse grows musty; the money locked up is liable to be stolen; the mind employed simply in gaining knowledge, without disseminating it, grows narrow and pedantic. **My fruits.** Not "those which God has given me," but *my* fruits, recognizing no higher power. **To my soul.** Another element of folly, in supposing that he could feed his soul on grain, or store up in a barn sufficient for his soul's needs. Yet there are many who are trying thus to satisfy their hearts with mansions, and furniture, and pictures, and banquets, as if these were all that life requires. **Many years.** Another element of folly, reckoning himself the master of time, and counting on length of years. (10) *How hard it is for men to believe that they are not to live forever!* **Take**

when God taketh away his soul? Jer. 17. 11: *As* the partridge sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

21 **So *is* he that layeth up treasure for himself, and is not rich toward God.**

Matt. 6. 19, 21: Lay not up for yourselves treasures upon earth.... for where your treasure is, there will your heart be also. Phil. 4. 6: Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. Rev. 3. 18: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.

thine ease. As yet uneasy, he hopes to find rest when his big barns shall be built and filled. (11) *The worldling's pleasure is always in the future, and never quite realized.* **Eat, drink, and be merry.** Simply a worldly, ignorant, sensual conception of life and its pleasures, with aspirations no higher than the plane of the senses.

20. But God said. Not by any special revelation, but by the mortal disease which suddenly seized him. (12) *God speaks oftener than men hear.* **Thou fool.** Not the word in the original referred to in Matt. 5. 22, but one meaning, "devoid of wisdom." His folly appears, 1.) In forgetting God. 2.) In false estimate of life. 3.) In living for self. 4.) In forgetting death. (13) *The man whom the world calls wise and prudent is the very man whom God calls a fool.* **This night.** Any man's soul may be summoned at any instant, and he is a fool who makes no preparation for the call. **Required of thee.** "Shall they demand of thee." As if disease and death were God's messengers summoning the soul of the rich man. **Whose shall those things be?** "Not thine, but another's," is the thought. And if these are his all and his only, then what remains as *his* portion?

21. Treasure for himself. The sin is not in having nor in laying up the treasure, but in doing this for *self*. **Not rich toward God.** He is rich toward God who possesses those things which God esteems valuable, character and eternal life. (14) "*God's rich man and man's rich man may be paupers to each other.*"—*Whedon.*

HOME READINGS.

M. The rich man's covetousness. Luke 12. 13–21.
Tu. Achan's covetousness. Josh. 7. 16–26.
W. Ahab's covetousness. 1 Kings 21. 1–20.
Th. Gehazi's covetousness. 2 Kings 5. 20–27.
F. Judas' covetousness. Matt. 26. 14–25; 27. 3–8.
S. Ananias' covetousness. Acts 4. 32–5. 11.
S. Warning against covetousness. Matt. 6. 19–34.

GOLDEN TEXT.

Take heed, and beware of covetousness. Luke 12. 15.

LESSON HYMN. C. M.

Hymnal, No. 617.

Author of good, we rest on thee:
Thine ever watchful eye
Alone our real wants can see,
Thy hand alone supply.

And since, by passion's force subdued,
Too oft, with stubborn will,
We blindly shun the latent good,
And grasp the specious ill,—

—— Not what we wish, but what we want, ——
Let mercy still supply;
The good we ask not, Father, grant;
The ill we ask, deny.

TIME—A. D. 27, immediately following the last lesson, no events being named as intervening. Some writers, as Trench and Whedon, place it a year later, near the close of Christ's ministry, while he was at Jerusalem or Ephraim.

PLACE.—Capernaum in Galilee.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Christ's Question, v. 13–15.
Who spoke to Christ, and when?
What did he ask Jesus to do?
Why was not such a request proper?
What is the character of Christ's kingdom? John 18. 36.
What was Christ's question?
When will Christ appear as the judge? Matt. 25. 31. 32.
Against what did Christ warn in the GOLDEN TEXT?
What is covetousness?
What are some of its evils, as stated in 1 Tim. 6. 10?
What reason did Christ give for his warning? v. 15.
What is the advice in 1 Tim. 6. 8?

2. The Rich Man's Question, v. 16–19.
What is a parable?
About whom was this parable?
Who gave the rich man all his possessions?
What is said in Deut. 8. 18?
What was his question?
What good use might he have made of his riches? 1 Tim. 6. 18, 19.
What did he resolve to do?
What would he then say to his soul?
Why was not this a wise purpose?
Where is the best place to lay up treasure? Matt. 6. 20.

3. God's Question, v. 20, 21.
What did God call the rich man?
Why is such conduct foolish?
Of what did God warn the rich man?
What is said in James 4. 13–15?
What was God's question?
Would his riches then benefit him?
What is it to be rich toward God?
How may we obtain the true riches?

Teachings of the Lesson.

Where does this lesson teach us—**1. That riches cannot satisfy the soul? 2. That riches cannot give long life? 3. That riches cannot be taken into eternity?**

DOCTRINAL SUGGESTION—The true aims of life.

QUESTIONS FOR YOUNGER SCHOLARS.

1. Christ's Question, v. 13–15.
What did one person ask Christ to do? **To speak to his brother.**
What did this man want from his brother? **His share in the property.**
What did Jesus say to him? **"Man, who made me a judge over you?"**
Why would not Jesus act as a judge? **Because he had greater work to do.**
What was his work? **To teach men how to be saved.**
What warning did he give to all present? [GOLDEN TEXT.]
What is covetousness? **A great desire to gain riches.**
Why is this wrong? **Because there are other things which we need far more than money.**

2. The Rich Man's Question, v. 16–19.
How did Jesus show that covetousness is useless and foolish? **By the parable of the rich man.**
What happened to this rich man? **His fields gave a great harvest.**
What question did he ask? **"What shall I do for room for my fruits?"**
What might he have done with some of his harvest? **He could have given it to the poor.**
What did he resolve to do? **To pull down his barns and build greater ones.**
What did he expect to do then? **To enjoy himself a long time.**
What did he say to his soul? **"Soul, take thine ease; eat, drink, and be merry."**
Why was all this very foolish? **Because these things cannot give the soul what it needs.**

3. God's Question, v. 20, 21.
What did God say to this rich man? **"Thou fool, to-night thy soul shall be taken from thee."**
How was this to happen? **By his death.**
What question did God ask of him? **Who should have these things which he must leave?**
What does this show? **That riches are of no use to men when they die.**
What person alone is really rich? **He that is rich toward God.**
How may we have these riches? **By giving our hearts to Christ.**

Words with Little People.

1. Do not think too much about the things of this life. 2. Lay up your best treasure in heaven, by giving Christ your heart. 3. Remember that all you have comes from God. 4. So live as not to fear death, whenever it may come.

THE LESSON CATECHISM.

[For the entire school.]

1. What is covetousness? **A wrong desire for worldly gain.**

2. How did Jesus show the folly of covetousness? **By a parable about a rich man.**

3. How was this rich man troubled? **To find room for his harvest.**

4. What did he resolve to do with his barns? **To pull them down and build greater.**

5. What did he then expect to do? **To eat, drink, and be merry.**

6. What did God say to him? **This night thy soul shall be required.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Rich Fool.

I. The Folly of Forgetting God.
My fruits and my goods. v. 18.
"Thy God... giveth thee....wealth." Deut. 8. 18.

II. The Folly of Living for Self.
Pull down my barns....build greater. v. 18.
"Lay not up....treasures upon earth." Matt. 6. 19.

III. The Folly of Worldly Lusts.
Soul, thou hast much goods. v. 19.
"Your riches are corrupted." James 1. 2.

IV. The Folly of Forgetting Death.
Laid up for many years. v. 19.
"Knoweth not who shall gather them." Psa. 39. 6.

V. The Folly of Self-Ignorance.
Take thine ease, eat, drink. v. 19.
"What is your life?....a vapor." James 4. 14.

ADDITIONAL PRACTICAL LESSONS.

The Worldly Mind.

1. The worldly mind is busy with the thoughts of earth even while hearing the themes of heaven. v. 13.

2. The worldly mind seeks to secularize even the spiritual kingdom of Christ. v. 14.

3. The worldly mind forgets God in the plenitude of God's gifts. v. 16.

4. The worldly mind seeks to gain for self, rather than to bestow blessings upon the needy. v. 17.

5. The worldly mind endeavors to satisfy the soul with the things of the body. v. 19.

6. The worldly mind deals with this life as if it were to last forever. v. 19.

7. The worldly life is regarded as a life of folly in the sight of God. v. 20.

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

"The more acres the more cares." This ingenious maxim, based upon an obvious anagram, (a-c-r-e-s—c-a-r-e-s,) is being sadly illustrated just now in Ireland. Whatever we may think of the landowners there, we shall assuredly not envy them. Their "acres" have certainly brought them "cares" enough; and they have had abundant opportunity of learning the truth of the verse in the passage now before us, that "a man's life consisteth not in the abundance of the things that he possesseth." Those of my readers who take any interest in English politics will be aware that we are at present engaged in the vehement discussion of the Irish Land Question. One of the phrases in every body's mouth is "fixity of tenure," that is to say, the right of the tenant to keep perpetual hold upon land for which he pays rent to the owner, but which he has improved by his labors in cultivation; and the prospect of this being conceded to the tenant is adding "cares" to those who possess the "acres."

Now the rich fool in the parable was like both the landlord and the tenant in this controversy. As his "acres," or at least the produce of them, increased, his "cares" increased too. "What shall I do?" he exclaimed. His very abundance caused his perplexity. On the other hand, there was one thing he wanted, or rather assumed that he possessed, and that was *fixity of tenure*. He thought his lands and his goods were his own, and quite forgot that he was but *God's tenant*, liable to "eviction" at any moment; and not arbitrary or unjust eviction either, for *he had never paid his rent*. He "laid up treasure for himself," but was "not rich toward God," (ver. 21;) that is, he had paid nothing into God's bank, and nothing stood at his credit in the books of heaven.

But before considering his case more fully, look at the occasion of the parable being spoken. Jesus has come out of the Pharisee's house after his delivery of those solemn denunciations of Pharisee hypocrisy, as described in my last Note. "An innumerable company of people," "treading one upon another," (ver. 1,) surround him as he addresses the immediate circle of disciples. The fact has spread abroad among them of his having been in open conflict with the ruling party, and the victory seems to remain with him. Surely, thinks one man, if the Prophet of Galilee thus rebukes the hollowness of the scribes and the oppression of the lawyers, (vers. 39 and 46 of chap. 11,) he will rebuke my grasping and selfish brother, who has my share of our patrimony and wont give it up. "Master," he says, "speak to my brother, that he divide the inheritance with me."

Why did Jesus, instead of rebuking the brother, rebuke *him?* First, it was a mean taking advantage of the influence of Jesus for his own private purposes. The man reminds me of certain Chinese "inquirers" who sometimes come to our missionaries. The Chinese, with some good qualities, such as industry and frugality, are—as California knows so well—a money-getting people, emphatically "of the earth, earthy." To Mr. Moule, an English missionary at Ningpo, once came an apparently sincere and genuine "inquirer." They conversed a long while, the visitor showing the greatest interest in all Mr. Moule told him of the Gospel. At last he said, "Now, may I ask one question more before I leave?" "Certainly." "Well, have you any employment for me?" The missionary, dumb with bitter disappointment, could only bow him out in silence. The man thought to make a gain of Christ's religion; which is exactly what the applicant in our passage thought.

But then, secondly, he was rebuked for having—

just like the Chinese—his heart set upon earthly things. Here was the Son of God, the Almighty Saviour, or if he did not know that, at all events a teacher come from God with messages for his soul; and all he cared for was to get his property from his brother.

And do not we often need similar rebukes? How often do the thoughts of worshipers in the sanctuary run off to their daily business or home cares! How often do men plead that their business leaves them "no time" to attend to religion! How often, on the other hand, do men make a religious profession to help forward their earthly connection! Even boys and girls, will they not attach themselves very piously to the teacher with an eye to special favors?

Truly we all need the warning, "Take heed and beware of covetousness." "Take heed," literally, *keep guard*. Have strict watch kept day and night, for the enemy is very swift, very subtle, very strong.

"But I am not covetous," pleads one; "I want nobody else's goods, only my own." Just so; but is not that what the applicant to Christ wanted? "I wish for no more," says another, "I am quite content; I have not a spark of covetousness." But did the rich fool want more? Was he not going to stop amassing wealth and rest upon his gains? The fact is, as I pointed out on this same passage two years ago, covetousness is not the same thing as coveting. Covet nothing else, but set your heart on what you have—that is covetousness. On this, however, I will not dwell again now. Let us look at the rich man in the parable from another point of view.

God calls him "Fool." It would be an interesting exercise for our scholars to search out the various passages of Scripture in which this word occurs, and also the cognate words, "foolish," "folly," etc., whether used by man or by God. I can only here mention that the Greek word in this place (which is not the most common one) is the one used in the old Septuagint translation as the equivalent of *Nabal* in 1 Sam. 25; and Nabal's history is curiously like the story in this parable, as we shall see if we look at the *three* ways in which the farmer in the parable was a "fool."

1. He ignored God, and counted his possessions his own. Five times in three verses he uses the word "my." "My fruits," "my barns," "my fruits," "my goods," "my soul!" So was it with Nabal, (1 Sam. 25. 11,) "My bread, and my water, and my flesh." "The fool hath said in his heart, There is no God." Psa. 14. 1. So was it with Israel in the days of the kings; and impressively does God by Hosea's mouth rebuke them, "She did not know that *I* gave her corn and wine and oil . . . therefore will I return, and take away *my* corn in the time thereof, and *my* wine in the season thereof, and will recover *my* wool and *my* flax." Hos. 2. 8, 9. What a different picture does Jesus give us in another parable, the Talents! Even the slothful and wicked servant did not claim the one talent as his own, "There thou hast that is thine!" Let this great thought be most earnestly impressed upon all our scholars in this lesson. It is the best guard against the assaults of that crafty enemy, covetousness.

2. He kept all his gains for himself. "Soul, thou hast much goods laid up for many years." All he can think of doing with them is to "*rest, eat, drink, jollify.*" (In the Greek there are four terse words, imperatives; and the last I know not how otherwise to express in one word. It combines the idea of joy, merriment, feasting, and sensual indulgence.) But money is not a thing to be despised or hated: it may be a great blessing if rightly used. What a benefactor the farmer might have been with his "much goods!" But very small "goods" may equally tempt us to covetousness, and may equally be well used. When Livingstone brought the first half-crown (about 60 cents) he ever earned as a boy and laid it in his mother's lap, was not that silver coin a blessed token of love and unselfishness and filial duty? "The little that a righteous man hath is better than great riches of the ungodly." Psa. 37. 16.

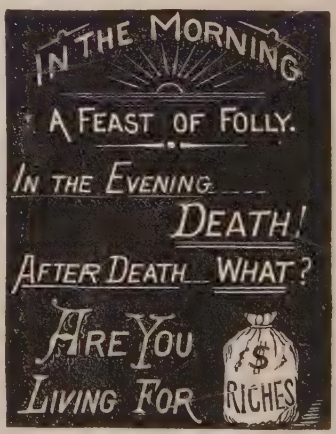
3. He forgot his *tenure* was both *limited* and *uncertain*. He forgot Death. Perhaps if he had had less goods, he would have remembered it. "The prosperity of fools shall destroy them." Prov. 1. 32.

What is the great remedy? Surely to look at the Lord Jesus, "who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich." Let us lay all we have, much or little, at his feet. Then we shall be "as having nothing, and yet possessing all things."

Berean Methods.

Blackboard.

BY J. B. PHIPPS, ESQ.



This lesson is designed to teach the folly of living entirely for riches. We may believe that we are in the morning of life, and think that the day can be spent in a feast of folly. Night comes quickly. No man can say when his soul will be required of him. The questions to consider are, *After death, what?* For what are we now living? A thought for prayer is,

GIVE ME WHAT I NEED,
NOT WHAT I WISH.

Hints for the Teachers' Meeting and the Class.

Tell the story of the interruption, and Christ's rebuke....Show in what respects Christ is a judge and a ruler....Explain the meaning of covetousness....Difference between "covetousness" and "coveting."....Show in what ways people, both old and young, are guilty of covetousness....Present the parable as a word-picture... Wherein the rich man showed folly....Who are like him ?....ILLUSTRATIONS. Pilgrim's Progress—the man with the muck-rake digging in the straw for gold, while an angel was holding a crown above his head, which he never lifted his eyes to see... Legend of a miser whose heart was missing from his body, and found among his money bags....The robber who was shut by a spring-door in the cave where he had hidden his plunder, and starved to death with his gold....Life is like money "loaned on call," and liable to be called in at any moment.

References. FOSTER'S PROSE: Vol. I. 1150, 2197, 4651, 5251. Vol. II. 7793, 8302, 8770, 12293. POETICAL: Vol. I. 978. Vol. II. 3441. FREEMAN: Granaries, 81.

Primary and Intermediate.

BY M. V. M.

REVIEW. Draw a heart on the board with the word "Self" in it, and see if it recalls the lesson and in what way. Get from the children the impression they received of a Pharisee, and ask if little children can have hearts full of self, and if so, how it will be shown. Tell what should be in the heart, and erase the word Self, putting Jesus in its place.

LESSON THOUGHT. God's Thought about Riches.

1. Draw or show picture of a closed hand. Talk about holding fast to the things we want to keep. Encourage children to tell what things they love most, and whether they are willing to share them with others. Describe a greedy child who wants to keep its own things, and get other people's besides. Tell what Jesus said to such, "Take heed," and explain that this is a warning. What does a car-whistle blow for ? To warn people of danger. So Jesus warns us of danger. What is it ? The closed hand is a picture of it. It is covetousness, or love of earthly things.

2. Show the open hand, and tell what it means—kind, generous, ready to give. What are some kinds of riches ? Get children to make list, and then see if they think these things make people "rich toward God." The children will know what these riches are, and then we may show them how this kind of good things may be given away, and that without making the giver poor. For instance, Can any one give love ? Ask if any child has ever had love from another, and tell that this is God's kind of riches which he wants all his children to have, and which may be had by asking.

3. Jesus told a story to show how much earthly riches are good for. A rich man saw the grain ripening in his fields, and the fruits hanging on his trees, and he thought, "All this is mine. How rich I am ! I have scarcely room to put all my things. I shall have to build big barns, and fill them full of my goods, and then I will eat and drink and be merry. Other people may take care of themselves, and I will have a good time." God saw these thoughts in the heart of the rich man, and he sent a messenger to tell him that his soul would be required of him that very night. Then the man who thought himself so rich and happy had to go away and leave all his riches behind. Is there any kind of riches that can be carried into the other world ?

CLOSING EXERCISE. Print "Treasure for Self" and "Treasure for God" on the board, and see if the children understand which the closed hand and which the open hand is an emblem of. Tell how we may all get treasure for God—by faith, love, and prayer, and tell who came to earth to be poor and homeless, so that he might make us rich.

LESSONS FOR MAY, 1881.

MAY 1. Lost and Found ; or, The Joy of the Angels. Luke 15. 1–10.

MAY 8. The Prodigal Son ; or, Returning to the Father. Luke 15. 11–24.

MAY 15. The Rich Man and Lazarus ; or, The Wicked and the Righteous. Luke 16. 19–31.

MAY 22. Parables on Prayer ; or, Ask, Seek, Knock. Luke 18. 1–14.

MAY 29. Parable of the Pounds ; or, The Personal Account. Luke 19. 11–27.

Methodism in the Lessons of the Second Quarter.

BY D. A. WHEDON, D.D.

METHODISM has always laid a special emphasis upon the law of love found in the Second Lesson. Mr. Wesley defined his doctrine of Christian perfection as the "The loving God with all our heart, mind, soul, and strength. This implies," he explains, "that no wrong temper, none contrary to love, remains in the soul ; and that all the thoughts, words, and actions are governed by pure love."—Works, vol. vi., p. 500. This is the great commandment ; the sum of the whole law ; indeed, it is "the fulfilling of the law." Rom. 13. 10. But no degree or amount of love can be accepted as a substitute for obedience to the commands of Holy Scripture, or can compensate for their violation. Love is the root of obedience. "No Christian whatsoever," says the Sixth Article, "is free from the obedience of the commandments which are called moral." Love does not consist with envy, jealousy, backbiting, dishonesty or covetousness. No one can love God and his neighbor as this lesson enjoins, who refuses to give of his substance to the support of the Gospel or to the missionary cause.

The Methodist usage of baptism by affusion (sprinkling and pouring being essentially the same mode) finds support in the Third Lesson, as against the immersionist pretense that the word baptize always means immerse. Jesus "had not washed before dinner," as the Pharisee, his host, had expected him to do. The word translated "washed" is the Greek for *baptized*. An exact parallel is in Mark 7. 4. The mode of this washing, as we all know, was by pouring water on the hands. See Freeman, 229. Here, then, is a clear case of baptizing by

pouring and without immersion; and in so far as the word itself goes, it justifies the Methodist theory of baptism by the falling of water upon the candidate.

The Fifth Lesson shows the Church seeking lost sinners. This is the business of the Church, and it will be her business so long as there is on earth a sinner unsaved. Methodism is very positive here. The General Rules insist that its members are to do good, "as they have opportunity, doing good of every possible sort, and, as far as possible, to all men: . . . to their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine that 'we are not to do good unless *our hearts be free to it.*'" To its ministers it says, "It is not your business only to preach so many times, and to take care of this or that Society, but to save as many as you can; to bring as many sinners as you can to repentance. Discipline, ¶ 115. And then, looking out upon the broad field of the world, it sends forth its missionaries to the four quarters of the earth, and charges both its ministers and members with their care. "The support of missions," it says, "is committed to the churches, congregations, and societies as such," (Discipline, ¶ 270;) and this duty falls on every individual.

"Everlasting life after death," says the Methodist formula of baptism. "To take out of the world the soul of the departed," says the Burial Service. In the Seventh Lesson are given two pictures of the unseen world into which departed souls go, and where they remain in the interval between death and the resurrection. The term "hades" is used here only in respect to the "rich man," but it signifies the state of departed souls without reference to happiness or woe. The soul of our Lord Jesus went there at his death. Acts 2. 27, 31. (1.) The lesson shows that the soul is not mortal. It does not die with the body. (2.) The soul does not go into the grave with the body. (3.) It does not at death fall into sleep or unconsciousness. It exists, thinks, reasons, remembers, feels. (4.) There is a separation in hades according to moral character. Jesus and the penitent thief were in "Paradise," (see Lesson X,) which among the Jews had also the name of "Abraham's bosom": it is the realm of the blest; and there all dying saints go. The rich man was in the realm of the lost; and there all sinners dying unsaved go. The saved are in peace and bliss; the lost are "in torments." (5.) This separation is permanent, not only because of permanence in character, but also in the nature of things. Methodism knows nothing of any probation after death. Between the two abodes "there is a great gulf fixed" that is absolutely and to every human soul impassable in either direction. That repentance may perchance avail to allow an escape is a baseless delusion. Ultimate restoration of the lost to holiness and happiness is a fiction, and will be such so long as our Lord's words remain—"neither can they pass to us that would come from thence." *The only way to escape hell is to keep out of it.* (6.) Neither is the Gospel of salvation preached to those in the abode of the lost. Even Christ's human spirit, when at his death it entered Paradise, could not cross the "great gulf" to offer them salvation, as some, wrongly interpreting 1 Pet. 3. 18, have dreamed, for he himself in our lesson declared it impossible:—"they which would pass from hence to you cannot."—Another point in the lesson is the sufficiency of Holy Scripture for truth and duty. Methodism holds to this unwaveringly. Its theology and its preaching are based upon the Scriptures. Especially is it at war with modern spiritualism, so called, which pretends to bring back spirits of the dead for the instruction and admonition of the living. As a religion, that system is false; as an instrument of good, it saves nobody; as a substitute for the Bible, it is full of mischief; and Christ's words hold true—"neither will they be persuaded though one rose from the dead."

The publican's prayer, in the Eighth Lesson, pleading with a merciful God, does not, in our version, bring out the ground on which the mercy sought can be shown. Literally, it is, *Be propitiated to me the sinner;* and propitiation always involves the idea of an atoning sacrifice. Methodism is distinct here. Mercy is shown, not merely because God wants to show it, but on the ground that Christ has, by his atonement, *enabled* him to show it, so that "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith." Article IX.

In strict accord with the Eleventh Lesson is the Third Article, which says, "Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature." The empty sepulcher has no other explanation. The materials of the risen body were certainly the materials of the body that died, but they were differently organized. The body that died had become incorruptible and immortal by the power of the resurrection. It was miraculously endowed with new powers and new qualities. It could pass through a shut door; it could suddenly become invisible before the eyes of the disciples looking upon it; it could as suddenly become visible; it could rise from the earth. It was the same body, as to substance, but wonderfully and gloriously different as to organization.

The Missionary Lesson adds a statement of the ascension, with which also accords the same Third Article, as follows: "Wherewith [namely, 'his body, with all things appertaining to the perfection of man's nature'] he ascended into heaven, and there sitteth until he return to judge all men at the last day." The "he" who rose from the dead, the "he" who led the disciples to Bethany, the "he" who blessed them, is the identical "he" who was "parted from them and carried up into heaven;" and we are assured that "this same Jesus" which was taken up "shall so come in like manner" as he was seen to ascend." Acts 1. 11. The invention that on Mount Olivet or somewhere in the progress of the ascension the body of Christ was shuffled off, and a new one put on, is not only without authority of Scripture, and a heresy in the eye of the Article above cited, but *it kills again our risen Lord.*

Outline Studies on the Lessons.

BY REV. JOHN WILLIAMSON, D.D.

LESSON I.—Luke 9. 51-62.

Between Lessons. Luke 9. 7-50.

(*a*) **Herod's Perplexity, vers. 7-9.**

(*b*) **The Special Retirement of Jesus and his Apostles, vers. 10, 11.**

(*c*) **The Thousands Fed, vers. 12-17.**

(*d*) **Peter's Representative Confession, verses 18-20.**

(*e*) **The Passion and Resurrection first Announced, vers. 21-27.**

(*f*) **The Transfiguration, vers. 28-36.**

(*g*) **The Demon Exorcised, vers. 37-42.**

(*h*) **Our Lord Reannounces his Death, vers. 43-45.**

(*i*) **Our Lord Rebukes his Disciples' Worldliness, vers. 46-50.**

Lesson Story in Outline. (Vers. 51-62.)

The Beginning of the End of Redemption's Drama Our Lord's last Journey from Galilee to Jerusalem—Incidents.

1. The Time, ver. 51; Mark 16. 19; 1 Tim. 3. 16.
2. The Journey, ver. 51; Luke 13. 22; Matt. 19. 1.
3. The Forerunners, ver. 52; Matt. 19. 1; 1 John 4. 4.
4. The Incivility, ver. 53; John 4. 9, 22.
5. The Indignation, ver. 54; Mark 3. 17; Isa. 58. 1.
6. The Rebuke, ver. 55; Acts 8. 14-17.
7. The Gospel, ver. 56; John 3. 17; 12. 47.
8. The Rejection, ver. 56.
9. The Vow, ver. 57; Matt. 8. 19-22.
10. The Caution, ver. 58.
11. The Summons, ver. 59.
12. The Excuse, ver. 59; 1 Kings 19. 20.
13. The Paradox, ver. 60.
14. The Danger, vers. 61, 62.

Lesson Truth in Outline.

(Read John 14. 6.)

1. Jesus was clearly conscious of the progress of his earthly mission, ver. 51.
2. Jesus voluntarily agreed to bear all the pain he was called upon to suffer, ver. 51.
3. The earthly life of Jesus was directed by divine appointment, ver. 51.
4. Our expressed intentions may very properly precede our deeds, ver. 52.
5. Jesus sometimes courted publicity as diligently as at other times he sought retirement, ver. 52. Why?
6. Irrational prejudice may exclude men and communities from exalted blessing, ver. 53.
7. How unlike the natural and gracious temperaments of both James and John! ver. 54; Mark 3. 17.
8. The real import of our Lord's kingdom ought to be understood by his disciples, vers. 55, 56.
9. The justness of spontaneous and enthusiastic consecration to our Lord, ver. 57.
10. Is not the Christ of the New Testament still as houseless and homeless? ver. 58.
11. Even genuine faith, when it deliberates, is inclined to receive our Lord with qualification, ver. 59.
12. Our Lord demands the supreme place in human love and labor, vers. 60-62.

LESSON II.—Luke 10. 25-37.

Between Lessons. Luke 10. 1-24.

(*a*) **The Choice and Work of the Seventy, vers. 1-16.**

1. Why were the seventy chosen?
2. How did the divine commissions of the seventy and the twelve both correspond and differ?
3. How was the ministry of the seventy like that of John the Baptist?
4. Explain the absence of reference to the seventy in the *Acts of the Apostles*.
5. Any good reason for making the number of these workers seventy?
6. Why were the seventy *forbidden* and the twelve *permitted* to salute any man by the way?
7. Any special precautionary wisdom in sending out these workers two and two?
8. The duty of Christ's ministers to be of plain, practical value to the communities where they work, ver. 9.
9. It is the duty of communities to support their clergymen.
10. Note the awful peril of personally, or by communities, rejecting the ministers of the Lord Jesus, vers. 12, 13.

(*b*) **The Joyful Return and Report of the Seventy, vers. 17-24.**

1. How long were the seventy away at work?
2. How much did the actual power of the seventy exceed the promise of their commission?
3. May not we too rejoice that the devils are subject unto *us through Jesus' name?*
4. Is not the utter downfall of Satan's power, finally, here predicted by Jesus? ver. 18.
5. Are not the Lord's children just as safe now? ver. 19; Rom. 8. 28.
6. Are we not here directed to rejoice in our personal salvation, more than in even vast powers for Christian work? ver. 20.
7. Not the bold, inquiring, defiant, but the humble, teachable, childlike, receive from the Author of Truth its richest revelations, ver. 21.
8. The sovereignty of Jesus Christ on earth is omnipotent, ver. 22.
9. Our knowledge of God is gained only through the gracious revelations of Jesus Christ, ver. 22.
10. A saving sight of Christ is the grandest possible mortal vision, ver. 24.

Lesson Story in Outline. (Vers. 25-37.)

A Lawyer Questioning: A God Answering. The Questioner's:

1. Profession, ver. 25.
2. Purpose, ver. 25.
3. Question, ver. 25; Acts 16. 30, 31; John 17. 3.
4. Questioner, ver. 26; John 8. 58; Exod. 3. 14.
5. Scripture, ver. 27; Deut. 6. 5; Lev. 19. 18.
6. Accuracy, ver. 28; Lev. 18. 5; Ezek. 20. 11, 21.
7. Evasion, ver. 29; Deut. 23. 6; Matt. 5. 43, 44.
8. Detention, vers. 30-35.
9. Authorities, ver. 31; Exod. 23. 4, 5; Isa. 58. 7.
10. Aversion, ver. 33; John 4. 9; Acts 10. 28.
11. Confusion, ver. 36.
12. Conviction, ver. 37; Psa. 41. 1, 3; Heb. 6. 7.
13. Dismissal, ver. 37.

Lesson Truth in Outline.

Remember: "I am the Truth."

1. Though asked 2,000 years ago, the lawyer's question is still, and always will be, the most important inquiry a human being can make.

2. The human soul that supremely loves God, and all men within reach of its influence, (its neighbor,) is accepted of him.

LESSON III.—Luke 11. 37–47.

Between Lessons. Luke 10. 38-11. 36.

(*a*) Mary and Martha Entertain their Lord. Luke 10. 38-42.

1. Their Guest, ver. 38 : Mark 11. 11 ; Luke 19. 29.
2. Their village, Matt. 21. 17 ; Mark 11. 1.
3. Their history, John 11.
4. Their characters, vers. 39, 40 ; John 12. 2, 3.
5. Their dissension, ver. 40 ; John 11. 5.
6. Their critic, vers. 41, 42 ; John 6. 27.

(*b*) Our Lord again Announces the Principles that should enter into the Construction of all real Prayer. Luke 11. 1-13.

These are:

1. A recognition of the Paternal Majesty of God, ver. 2.

2. A strong personal desire to see Christianity at once the religion of all lands, ver. 2.

3. An experimental yielding, personally and utterly, to the Divine will, thereby realizing an answer to this prayer through all that part of the world which the petitioner constitutes, ver. 2.

4. That men are to pray for the *necessaries* rather than the *luxuries* of life.

5. That God is the source of all temporal bounty, ver. 3.

6. That real prayer is a contract with God to forgive us our sins only to the extent we forgive those that offend us.

7. That devout importunity is a large secret of prevailing prayer, vers. 5–13.

(*c*) The First Part of a Discourse by our Lord: A Reply to a False Accusation, vers. 14-28.

1. Its Occasion, ver. 14.
2. Its Text, ver. 15.
3. Its Advantage, ver. 17.
4. Its Truism, ver. 17.
5. Its Logic, ver. 18.
6. Its Query, ver. 19.
7. Its Conclusion, ver. 20.
8. Its Parabole, vers. 21, 22.
9. Its Disjunction, ver. 23.
10. Its References, vs. 24–26.
11. Its Effect, ver. 27.
12. Its Supplement, ver. 28.

(*d*) The Second Part of the Same Discourse: A Reply to a Pharisaical Demand for an Attesting Sign from Him from Heaven, vers. 29-36.

1. Its Auditors, ver. 29.
2. Its Accusation, ver. 29.
3. Its Refusal, ver. 29.
4. Its Comparison, ver. 30.
5. Its Prophecies, vs. 31, 32.
6. Its Claims, vers. 31, 32.
7. Its Reproof, vers. 31, 32.
8. Its Explanation, vs. 33, 34.
9. Its Caution, ver. 35.
10. Its Philosophy, ver. 36.

The Lesson Story in Outline. Vers. 37-47.

The Boldness of Our Lord at a Pharisee's Table:

1. His Invitation, ver. 37.
2. His Hosts, vers. 37, 45.
3. His Omission, ver. 38.
4. His Offense, ver. 38.
5. His Charge, ver. 39.
6. His Question, ver. 40.
7. His Rebuke, ver. 42.
8. His Personalities, ver. 43.
9. His Severity, vers. 42–44.
10. His Critic, ver. 45.
11. His Impartiality, ver. 46.
12. His Estimate, vers. 47–54.

Lesson Truth in Outline.

1. An invitation may be accepted to break bread with the religiously uncongenial, ver. 37.

2. We may socially associate with others, and still not conform to their religious usages, ver. 38.

3. If evil in its direct assaults upon purity is not successful, it soon resorts to the indirection of flattery, ver. 37.

4. The outward life may be *artistically* blameless while the heart is still full of evil, ver. 39.

5. An unclean life cannot coexist with a clean heart, ver. 40.

6. Ceremonial courtesies are infinitely less important than rugged righteousness, ver. 41.

7. A holy heart is best illustrated by uniform, minute, and sacrificing acts of righteousness, ver. 42.

8. It is holy human character, such by the grace and power of the supernatural, that will prevail at the Judgment day.

LESSON IV.—Luke 12. 13–21.

Between Lessons. Luke 12. 1-12.

Our Lord again on "Beware of Hypocrisy."

1. The Multitude, ver. 1.
2. The Precedence, ver. 1.
3. The Caution, ver. 1.
4. The Disclosure, ver. 2.
5. The Witnesses, ver. 3.
6. The Warning, vs. 4, 5.
7. The Providence, vs. 6, 7.
8. The Offer, ver. 8.
9. The Refusal, ver. 9.
10. The Mystery, ver. 10.
11. The Persecution, ver. 11.
12. The Teacher, ver. 12.

Lesson Story in Outline. (Vers. 13-21.)

Our Lord's Answer to a Hearer's Selfish and Inopportune Request.

1. The Request, ver. 13.
2. The Mistake. John 18. 36.
3. The Answer, ver. 14.
4. The Command, ver. 15.
5. The Restatement. 1 Tim. 6. 7, 10.
6. The Reasoning, ver. 15 ; Matt. 6. 25.
7. The Parable, vers. 16–20.
8. The Thrift, ver. 16.
9. The Perplexity, ver. 17.
10. The Resolution, ver. 18.
11. The Incaution. James 4. 15, 16.
12. The Opportunity. Matt. 6. 2–4.
13. The Congratulation, ver. 19.
14. The Dismay, ver. 20.
15. The Folly. James 4. 14 ; Job 7. 7.
16. The Question, ver. 20 ; Psa. 39. 6.
17. The Confusion, ver. 21.
18. Hark ! ! James 2. 5.

Lesson Truth in Outline.

1. The earthly mission of our Lord was not to aid men in their worldly affairs, ver. 14.

2. Our Lord expressly forbids our longing for the acquirements of another, ver. 15.

3. We may profit by an example without coveting the inspiring attainments.

4. A man's real life is in his worthy character, and not in his worldly thrift, ver. 15.

5. Providential blessings are realized irrespective of spiritual worth, ver. 16.

6. Our acquirements are for *use*, and not for *hoarding*, ver. 17.

7. There can be no more real form of insanity than that condition of mind which leads a man to waste his life in simply making money, ver. 18.

8. Certainly, if our real careers were to be run in this world, the tenure of our life's continuance here would be longer and surer, ver. 19.

9. The length of our mortal life depends upon the will of God, its giver, ver. 20.

10. In death men are forever separated from all secular fortune, ver. 20.

11. Men gain real riches when they live for God, and they live for God by cultivating with supreme concern spirituality of personal character, ver. 21.

12. Human life on earth, to each individual, has at least one meaning : an opportunity to get rich toward God for time and eternity.

Book Notices.

The Personal Life of David Livingstone. By W. G. Blaikie, D.D., LL.D. New York : Harper & Brothers. "The purpose of this work is to make the world better acquainted with the character of Livingstone. . . . Those who knew him best feel that little is known of the strength of his affections, the depth and purity of his devotion, or the intensity of his aspirations as a Christian missionary." This praiseworthy purpose is carried out in a most delightful and inspiring manner. It is a model biography.

The Golden Dawn ; or, Light on the Great Future. By Rev. J. H. Potts. Philadelphia and Chicago : P. W. Ziegler & Co., Publishers, 1880. This book of 604 pages contains suggestive papers or extracts from over "three hundred leading authors and scholars" on the following important subjects : Death ; The Dying ; The Dead ; Immortality ; The Millennium and Second Advent ; The Resurrection of the Dead ; The General Judgment ; Punishment of the Wicked ; Reward of the Righteous. It is a treasury of solemn, impressive, and most important doctrine, worthy of most serious thought. A valuable book—a book for the times.

El Annario Methodista. A first-class almanac in Spanish, edited by Rev. J. W. Butler, and published by him in the city of Mexico. If this Spanish movement of the Butlers doesn't have enterprise and zeal, we don't know where to look for these qualities. This almanac is a most remarkable and useful book. It contains a golden verse for every day in the year.

Notes on Baptism : In which its Spirituality as a Covenant, Made or Kept, is Clearly Set Forth and Uniformly Adhered to. By Rev. R. Gregg. Springfield, Ill. : H. W. Rokker, 1880. An attempt to discover the innermost thing of the sacrament—what it is "we are doing while receiving or administering the rite ; what it is that God only beholds, and, beholding, sanctions." A pertinent question, frankly stated, boldly answered. The answer deserves candid investigation.

Voices of Hope and Gladness. By Ray Palmer. New York : Robert Carter & Brothers. A volume of poems by a well-known writer. Evangelical, tender, and beautiful.

The Life of Jesus Christ. By Rev. James Stalker, M.A. With an introduction by Rev. George C. Lorimer, D.D. Chicago : Henry A. Sumner & Co. 1881. Short, useful, interesting.

Eclectic Spelling-Book. M'Guffey. Revised by M. B. Watkins, D.D. Cincinnati and New York : Van Antwerp, Bragg & Co. An ingenious, fresh, and taking book. It has several new and attractive features. Order sample copy—15 cents.

William Cullen Bryant. A Biographical Sketch. With Selections from his Poems and other Writings. By Andrew James Symington, F.R.S.N.A., author of "Samuel Lover." New York : Harper & Brothers. The author here presents "the life-career and writings of BRYANT the Poet—who was also editor, traveler, citizen, and philanthropist . . . the patriarch of American poetical literature."

Ben-Hur. A Tale of the Christ. By Lew Wallace, Author of "The Fair God." New York : Harper & Brothers. There are some fine Oriental scenes presented in this book, but it so blends sacred history and human romance that one feels hurt at the tampering with inspired records which this plan of treatment requires.

Carl Krinken. His Christmas Stocking. By the author of the "Wide, Wide World." New York : Robert Carter & Brothers, 530 Broadway. What the Warners write is always worth reading, and Carl is unusually good.

The Resurrection Body. A Discussion of a Great Question. This little pamphlet by Rev. L. D. Watson, D.D., Ph.D., LL.D., of Genesee Conference, is "an Examination of Bishop Foster on the Resurrection Body." It is Watson *versus* Foster. The Bishop interprets Scripture in one way and Dr. Watson in another. Dr. Watson shows scholarship, strength, and intensity. But neither Bishop nor Doctor will settle the minds of thoughtful people on the vast theme which they discuss.

Chautauqua Language Series. First German Book after the Natural or Pestalozzian Method for Schools and Home Instruction. By Jas. H. Worman, A.M. Part First. New York and Cincinnati : A. S. Barnes & Co. Pictures, pictures, pictures. Practice, practice, practice. Pictures and practice. Pictures and practice. Out of pictures and practice come paradigms. What a sensible theory ! What a useful text-book !

Sketches of the Women of Christendom. By the author of the "Chronicles of the Schönberg-Cotta Family." New York : Dodd, Mead & Co. Eight chapters on The First Woman ; The Women of the Gospel ; The Women of the Acts of the Apostles ; The Women of the Early Church ; The Christian Women of Rome in the Fourth Century ; The Christian Women of the Middle Ages ; Christian Women of Modern Times, and The Women of the Army of Succor.

The Orthoëpist. A Pronouncing Manual Containing about 3,500 words, including a considerable number of the Names of Foreign Authors, Artists, etc., that are often mispronounced. By Alfred Ayres. New York : D. Appleton & Co. An exceedingly helpful little volume, full of wise suggestions and directions.

The Franklin Square Library. No. 150. *Endymion.* By Disraeli. No. 152. *A Confidential Agent.* By James Payn. No. 153. *Love and Life.* By Charlotte M. Yonge. No. 154. *The Rebel of the Family.* By E. Lynn Linton. No. 155. *Dr. Wortle's School.* By Anthony Trollope. Price of the above, 15 cents each—except No. 154, which is 20 cents.

Sunday-School Organization. A little tract on Methodist Episcopal Sunday-School Organization by Dr. D. Wise. Small, systematic, complete.

Duty. With Illustrations of Courage, Patience, and Endurance. By Samuel Smiles, LL.D., author of "Self-Help," etc. New York : Harper & Brothers. Another of the rich and wise compilations by Dr. Smiles. It is a museum of valuable facts and incidents. And these are skillfully and ingeniously interwoven so that the whole is a fresh and original production. It is a book fairly freighted with wisdom of the highest sort.

The Story of the United States Navy for Boys. By Benson J. Lossing, LL.D. New York : Harper & Brothers. 1881. The book is well illustrated and well written. The subject itself is sufficient to attract the class for whom the author wrote, and his work has been well executed.

A Brother's Inquest. By Rev. T. A. Goodwin. A powerful argument and appeal, which our readers who wish to advance the temperance cause would do well to distribute. The W. C. T. U. is sending it out widely.

Memorials of Gilbert Haven, Bishop of the Methodist Episcopal Church. Edited by W. H. Daniels. This is not a biography of Bishop Haven, though a sketch of his life is given in the first part of the book. It is made up mostly of tributes to his memory, called out by his death, from friends who knew and loved him. Seventeen writers are thus represented. The volume closes with a variety of selections from the writings of the lamented bishop.

The Boy Travelers in the Far East. Part Second. Adventures of Two Youths in a Journey to Siam and Java. By Thomas W. Knox, Author of "Camp Fire and Cotton Field," etc. Illustrated. New York: Harper & Brothers. When one reads a book like this he longs for the old days of boyhood to come back, with the inspirations and incentives and advantages added which such books as this would provide—with its fascinating pages and elegant pictures. Blessed are the boys of this age who have access to "The Boy Travelers in the Far East."

Elizabeth Christine, Wife of Frederick The Great. [From German and other sources.] By Catherine E. Hurst. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. Mrs. Bishop Hurst has given a very accurate and entertaining picture of the times in which this good, strong. Christian, womanly, literary, and lovable queen lived.

Stray Arrows. By Rev. T. L. Cuyler, D.D. New York: Robert Carter & Brothers. A number of short papers on various topics, all spicy and readable.

Fur-Clad Adventurers; or, Travels in Skin Canoes, on Dog Sledges, on Reindeer, and on Snowshoes through Alaska, Kamchatka, and Eastern Siberia. By Z. A. Mudge, author of "Arctic Heroes." New York: Phillips & Hunt. Cincinnati: Walden & Stowe. The third volume of the "Arctic Series" by the same author, and as interesting as either of its predecessors. It brings the record of northern explorations down to the latest date.

The Italian Principia. Part I. The First Italian Course, containing a Grammar Delectus, Exercise Book, with Vocabularies, on the Plan of Dr. William Smith's Principia Latina. New York: Harper & Brothers. Those desiring to study Italian will find this work helpful.

Earl Hubert's Daughter; or, The Polishing of the Pearl. A Tale of the Thirteenth Century. By Emily Sarah Holt. Author of "Mistress Margery," etc. New York: Robert Carter & Brothers. A well-written story of the times of Henry III. and Hubert de Burgh. Its pictures of the time are skillfully drawn. Many of its incidents as well as its characters are historical.

We have received from HARPER & BROTHERS, (and to be noticed next month :)

A Century of Dishonor. By H. H.

William Wordsworth. By F. W. H. Myers.

The Human Race and Other Sermons. By F. W. Robertson.

The Life of Cicero. By Anthony Trollope.

Island Life; or, The Phenomena and Causes of Insular Faunas and Floras. By Alfred Russell Wallace.

Shakespeare. A Critical Study of his Mind and Art. By Edward Dowden, LL.D.

Whisper Songs for April.

FIRST LESSON.

"Follow me! Follow me!"
Hark! the Saviour praying;
"Jesus, we will follow thee,"
Hark! the children saying.

SECOND LESSON.

Love is life! Love is life!
In our hearts abiding,
May the Holy Spirit shine,
All our footsteps guiding.

THIRD LESSON.

Clean of hands, clean of heart,
Thy dear grace receiving,
May my life be ruled by love,
In thy love believing.

FOURTH LESSON.

They are poor, sadly poor,
Who seek earthly pleasure,
But the heart is rich indeed
That seeks heavenly treasure.

LESSONS FOR 1881.

Second Quarter.

Apr. 3.	**Following Jesus**	Luke 9. 51–62.
10.	**The Good Samaritan**	Luke 10. 25–37.
17.	**The Pharisees Reproved**	Luke 11. 37–47.
24.	**Covetousness**	Luke 12. 13–21.
May 1.	LOST AND FOUND	Luke 15. 1–10.
8.	THE PRODIGAL SON	Luke 15. 11–24.
15.	THE RICH MAN AND LAZARUS	Luke 16. 19–31.
22.	PARABLES ON PRAYER	Luke 18. 1–14.
29.	PARABLE OF THE POUNDS	Luke 19. 11–27.
June 5.	THE CRUCIFIXION	Luke 23. 33–46.
12.	THE WALK TO EMMAUS	Luke 24. 13–32.
19.	SECOND QUARTERLY REVIEW.	
26.	MISSIONARY LESSON	Luke 24. 44–53.

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